Printed for Nat Ponder in the Poultry.

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Ann THE palmer

Pilgrim's Progress

FROM

THIS WORLD,

TO

That which is to come:

Delivered under the Similitude of a

DREAM

Wherein is Discovered,

The manner of his setting out,

His Dangerous Journey; And safe

Arrival at the Desired Countrey.

I have used Similitudes, Hos. 12. 10.

By *John Bunyan.*

Licensed and Entred according to Order.

LONDON,

Printed for *Nath. Ponder* at the *Peacock*

in the *Poultrey* near *Cornhil*, 1678.

Wm Nash his Book

THE AUTHOR'S Apology For his BOOK.

When at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a mode; Nay, I had undertook
To make another, which when almost done;
Before I was aware, I this begun.
And thus it was: I writing of the Way
And Race of Saints, in this our Gospel-Day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things, which I set down;
This done, I twenty more had in my Crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my Neighbour; no not I;
I did it mine own self to gratifie;
Neither did I but vacant seasons spend
In this my Scribble; nor did I intend

But to divert my self in doing this,
From worser thoughts, which make me do amiss.
Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd
It down, until it came at last to be
For length and breadth the bigness which you see.
Well, when I had thus put mine ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live; some, let them die.
Some said, John, *print it; others said, Not so:*
Some said, It might do good; others said, No.
Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will; and so the case decided.
For thought I; Some, I see, would have it done,
Though others in that Channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the test.
I further thought, If now I did deny
Those that would have it thus, to gratifie,
I did not know but hinder them I might
Of that which would to them be great delight.
For those that were not for its coming forth,
I said to them, Offend you I am loth;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.

If

If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone.
Yea, that I might them better palliate,
I did too with them thus Expostulate.

May I not write in such a stile as this?
In such a method too, and yet not miss
Mine end, thy good? why may it not be done?
Dark Clouds bring Waters, when the bright bring
Yea, dark, or bright, if they their Silver drops (none
Cause to descend, the Earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together:
Yea, so commixes both, that in her Fruit
None can distinguish this from that, they suit
Her well, when hungry: but if she be full,
She spues out both, and makes their blessings null.

You see the ways the Fisher-man doth take
To catch the Fish; what Engins doth he make?
Behold how he ingageth all his Wits,
Also his Snares, Lines, Angles, Hooks and Nets.
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engin can make thine:
They must be grop't for, and be tickled too,
Or they will not be catcht, what e're you do.

How doth the Fowler seek to catch his Game,
By divers means, all which one cannot name!
His Gun, his Nets, his Lime-twigs, light, and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures, Yet there's none of these
Will make him master of what Fowls he please.

Yea, he muſt Pipe, and Whiſtle to catch this;
Yet if he does ſo, that Bird he will miſs.
If that a Pearl may in a Toads-head dwell,
And may be found too in an Oiſter-ſhell;
If things that promiſe nothing, do contain
What better is then Gold; who will diſdain,
(That have an inkling of it,) there to look,
That they may find it: Now my little Book,
(Tho void of all thoſe paintings that may make
It with this or the other Man to take,)
Is not without thoſe things that do excel
What do in brave, but empty notions dwell.
Well, yet I am not fully ſatisfied,
That this your Book will ſtand; when ſoundly try'd
Why, what's the matter! it is dark, what tho?
But it is feigned. What of that I tro?
Some men by feigning words as dark as mine,
Make truth to ſpangle, and its rayes to ſhine.
But they want ſolidneſs: Speak man thy mind,
They drown'd the weak; Metaphors make us blind.
Solidity, indeed becomes the Pen
Of him that writeth things Divine to men:
But muſt I needs want ſolidneſs, becauſe
By Metaphors I ſpeak; Was not Gods Laws,
His Goſpel-Laws, in oldertime held forth
By Types, Shaddows and Metaphors? Yet loth
Will any ſober man below find fault
With them, leſt he be found for to aſſault
The higheſt Wiſdom. No, he rather ſtoops,
And ſeeks to find out what by pins and loops,

By

By Calves; and Sheep, by Heifers, and by Rams;
By Birds, and Herbs, and by the blood of Lambs,
God speaketh to him. And happy is he
That finds the light, and grace that in them be.
Be not too forward therefore to conclude,
That I want solidness, that I am rude:
All things solid in shew, not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.
Am I afraid to say that holy Writ, [*Wit,*
Which for its Stile, and Phrase puts down all
Is every where so full of all these things,
(Dark Figures, Allegories,) yet there springs
From that same Book that lustre, and those rayes
Of light, that turns our darkest nights to days.
Come, let my Carper, to his Life now look,
And find There darker lines then in my Book
He findeth any. Yea, and let him know,
That in his best things there are worse lines too:
May we but stand before impartial men,
To his poor One, I durst adventure Ten,
That they will take my meaning in these lines
Far better then his Lies in Silver Shrines.

Come,

Come, Truth, although in Swadling-clouts, I find
Informs the Judgement, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit; the Memory too it doth fill
With what doth our Imagination please;
Likewise, it tends our troubles to appease.
Sound words I know Timothy *is to use;*
And old Wives Fables he is to refuse,
But yet grave Paul, *him no where doth forbid*
The use of Parables; in which lay hid (were
That Gold, those Pearls, and precious stones that
Worth digging for; and that with greatest care.
Let me add one word more, O man of God!
Art thou offended? dost thou wish I had
Put forth my matter in an other dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, (as is fit.)
1. *I find not that I am denied the use*
Of this my method, so I no abuse
Put on the Words, Things, Readers, or be rude
In handling Figure, or Similitude,
In application; but, all that I may,
Seek the advance of Truth, this or that way:
Denyed, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased by their words or ways,
Then any man that breatheth now adays,)
Thus to express my mind, thus to declare
Things unto thee, that excellentest are.

2. *I find that men (as high as Trees) will write*
Dialogue-wise; yet no man doth them slight
For writing so: indeed if they abuse
Truth, cursed be they; and, the craft they use
To that intent; but yet let Truth be free
To make her Sallies upon Thee, and Me,
Which way it pleases God. For who knows how,
Better then he that taught us first to Plow,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.

3. *I find that holy Writ in many places (cases*
Hath semblance with this method, where the
Doth call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths golden Beams; Nay, by this method may
Make it cast forth its rayes as light as day.

And now, before I do put up my Pen,
I'le shew the profit of my Book, and then
Commit both thee, and it unto that hand (stand.
That pulls the strong down, and makes weak ones

This Book it chalketh out before thine eyes
The man that seeks the everlasting Prize:
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does:
It also shews you how he runs, and runs
Till he unto the Gate of Glory comes.

It shews too, who sets out for life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
They loose their labour, and like Fools do die.

This

The Authors Apology for his Book.

This Book will make a Travailer of thee,
If by its Counſel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions underſtand:
Yea, it will make the ſloathful, active be;
The Blind alſo, delightful things to ſee.
Art thou for ſomething rare, and profitable?
Wouldeſt thou ſee a Truth within a Fable?
Art thou forgetful? wouldeſt thou remember
From New-years-day *to the laſt of* December?
Then read my fancies, they will ſtick like Burs,
And may be to the Helpleſs, Comforters.
This Book is writ in ſuch a Dialect,
As may the minds of liſtleſs men affect:
It ſeems a Novelty, and yet contains
Nothing but ſound, and honeſt Goſpel-ſtrains.
Would'ſt thou divert thy ſelf from Melancholly?
Would'ſt thou be pleaſant, yet be far from folly?
Would'ſt thou read Riddles, & their Explanation?
Or elſe be drownded in thy Contemplation?
Doſt thou love picking meat? or would'ſt thou ſee
A man i'th Clouds, and hear him ſpeak to thee?
Would'ſt thou be in a Dream, and yet not ſleep?
Or would'ſt thou in a moment laugh, and weep?
Wouldeſt thou looſe thy ſelf, and catch no harm?
And find thy ſelf again without a charm? (what
Would'ſt read thy ſelf, and read thou know'ſt not
And yet know whether thou art bleſt or not,
By reading the ſame lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYAN.

THE
Pilgrims Progreſs:
In the ſimilitude of a
DREAM.

AS I walk'd through the wilderneſs of this world, I lighted on a certain place, where was a Denn; And I laid me down in that place to ſleep: And as I ſlept I dreamed a Dream. I dreamed, and behold *I ſaw a Man* * *clothed with Raggs, ſtanding in a certain place, with his face from his own Houſe, a Book in his hand, and a great burden upon his back.* I looked, and ſaw him open the Book, and Read therein; and as he Read, he wept and trembled: and not being able longer to contain,

* Iſa. 64. 6. Lu. 14. 33 Pſ. 38. 4. Hab. 2. 2. Act. 16. 31.

contain, he brake out with a lamentable cry; saying, *what shall I do?*

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because as I perceived, he could not tell which way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive, by the Book in my hand, that I am Condemned to die, and * after that to come to Judgement; and I find that I am not * willing to do the first, nor * able to do the second.

* Heb. 9. 27.
* Job. 16 21 22.
* Ezek. 22. 14.

Then said *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back, will sink me lower than the Grave, and I shall fall into * *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit (I am sure) to go to Judgement, and from thence to Execution; And the thoughts of these things make me cry.

* Isa. 30. 33.

Then said *Evangelist*, If this be thy condition, why standest thou still? He answered, Because I know not whither

whither to go. Then he gave him a *Parchment-Roll*, and there was written within, * *Fly from the wrath to come.* * Mat. 3. 7.

The Man therefore Read it, and looking upon *Evangelist* very carefully; ſaid, Whither muſt I fly? Then ſaid *Evangelift*, pointing with his finger over a very wide Field, Do you ſee yonder * *Wicket-gate?* The Man ſaid, No. Then ſaid the other, Do you ſee yonder * ſhining light? He ſaid, I think I do. Then ſaid *Evangeliſt*, Keep that light in your eye, and go up directly thereto, * ſo ſhalt thou ſee the Gate; at which when thou knockeſt, it ſhall be told thee what thou ſhalt do. * Mat. 7. Pſal. 119. 105. 2 Pe 1.19. * *Chriſt & the way to him cannot be found without the Word.*

So I ſaw in my Dream, that the Man began to run; Now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: * but the Man put his fingers in his Ears, and ran on crying, Life, Life, Eternal Life: ſo he looked not behind him, * but fled towards the middle of the Plain. * Luk. 14. 26. * Gen. 19. 17.

The Neighbours alſo came out to * ſee him run, and as he ran, ſome mocked, * *They that fly from the wrath to come.*

A Gazing-Stock to the world. Jer. 20. 10.

mocked, others threatned; and some cried after him to return: Now among those that did so, there were two that were resolved to fetch him back by force: The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; But however they were resolved to pursue him; which they did, and in little time they over-took him. Then said the Man, Neighbours, *Wherefore are you come?* They said, To perswade you to go back with us; but he said, That can by no means be: You dwell, said he, in the City of *Destruction* (the place also where I was born,) I see it to be so; and dying there, sooner or later, you will sink lower then the Grave, into a place that burns with Fire and Brimstone; Be content good Neighbours, and go along with me.

* *Obstinate.* * *What!* said *Obstinate*, *and leave our Friends, and our comforts behind us!*

* *Christian.* * Yes, said *Christian*, (for that was his name) because that all is not

* 2 Cor. 4. 18. worthy to be compared with a little of that that I am seeking to enjoy, and

and if you will go along with me, you shall fare as I my self; for there where I go, is * enough, and to spare; Come away, and prove my words. * Luk. 15.

Obst. *What are the things you seek, since you leave all the World to find them?*

Chr. I seek an * *Inheritance, incorruptible, undefiled, and that fadeth not away*; and it is laid up in Heaven, and safe there, to be bestowed at the time appointed, on them that diligently seek it. * 1 Pet. 1. 4. * Heb. 11. 62.

Ob. *Tush,* said *Obstinate, away with your Book; will you go back with us, or no?*

Ch. No, not I, said the other; because I have laid my hand to the * Plow. * Luk. 9. 62.

Ob. *Come then, Neighbour* Pliable, *let us turn again, and go home without him; There is a Company of these Crazed-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes then seven men that can render a Reason.*

Pli. Then said *Pliable*, Don't revile; if what the good *Christian* says is true, the things he looks after, are better then ours: my heart inclines to go with my Neighbour.

Obst. What! more Fools still? be ruled by me and go back, who knows whither such a brainsick fellow will lead you? Go back, go back, and be wise.

Ch. Come with me Neighbour *Pliable*; there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is expresst therein, behold all is confirmed by the † blood of him that made it.

† Heb. 13. 20, 21.

Pli. Well Neighbour Obstinate (*said* Pliable) *I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?*

Ch. I am directed by a man whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instruction about the way.

Pli. Come then good Neighbour, let us be going.

Then they went both together.

Obst. And I will go back to my place, said *Obstinate*. I will be no Companion of such misled fantastical Fellows.

Now

Now I saw in my Dream, that when *Obstinate* was gon back, *Christian* and *Pliable* went * talking over the Plain; and thus they began their discourse,

* *Talk between Christian, and Pliable,*

Christ. Come Neighbour *Pliable*, how do you do? I am glad your are perswaded to go along with me; and had even *Obstinate* himself, but felt what I have felt of the Powers and Terrours of what is yet unseen, he would not thus lightly have given us the back.

Pliable. *Come Neighbour* Christian, *since there is none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going?*

Ch. I can better conceive of them with my Mind, then speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. *And do you think that the words of your Book are certainly true?*

Ch Yes verily, for it was made by him that † cannot lye. † Tit. 1. 2

Plia: *Well said, what things are they?*

Ch. There is an * endless Kingdom * Heb. 9. 15

John. 20. 27, 28. 29. to be Inhabited, and everlasting life to be given us; that we may Inhabit that Kingdom for ever.

Pli. *Well said; and what else?*

Ch. There are Crowns of Glory to be given us; † and Garments that will make us shine like the Sun in the Firmament of Heaven.

† 2 Tim. 4 8. Rev. 3, 4 Matth 13.

Plia. *This is excellent; And what else?*

Ch. There shall be no more crying, * nor sorrow; For he that is owner of the places, will wipe all tears from our eyes.

* Isa 25. 8. Rev. 7. 16. 17. Cap. 21. 4.

Pli. *And what company shall we have there?*

Ch. There we shall be with *Seraphims*, * and *Cherubins*, Creatures that will dazle your eyes to look on them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving, and holy: every one walking in the sight of God; and standing in his presence with acceptance for ever: In a word, there we shall see the † Elders with their Golden Crowns: There we shall see the Holy * Virgins with their Golden Harps. There

* Isa 6. 2. 1 Thess. 4. 16. 17. Rev. 7. 17.

† Rev. 4. 4. † Cha. 14. 1, 2, 3, 4, 5.

shall

shall see: [a]Men that by the World were cut in pieces, burned in flames, eaten of Beasts, drowned in the Seas, for the love that they bare to the Lord of the place; all well, and cloathed with [b]Immortality, as with a Garment. [a] Joh. 12. 25. [b] 2 Cor 5. 2, 3, 4.

Pli. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? how shall we get to be Sharers hereof?*

Ch. The Lord, the Governour of that Country, hath Recorded *that* [c]in this Book: The substance of which is, If we be truly willing to have it, he will bestow it upon us freely. [c] Isa. 55. 1. Joh. 7. 37. Chap. 22. 17. Rev. 21. 6. Ch. 22. 17

Pli. *Well, my good Companion, glad am I to hear of these things: Come on, let us mend our pace.*

Ch. I cannot go so fast as I would, by reason of this burden that is upon my back.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry Slough*, that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bogg. The name of the Slow was *Dispond*. Here there-

fore they wallowed for a time, being grievously bedaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. *Then said* Pliable, *Ah, Neighbour* Christian, *where are you now?*

Ch. Truly, said *Christian*, I do not know.

Pli. At that, *Pliable* began to be offended; and angerly said to his Fellow, *Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, what may we expect, 'twixt this, and our Journeys end? May I get out again with my life, you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own House: So away he went, and *Christian* saw him no more.

a It is not enough to be Pliable.

Wherefore *Christian* was left to tumble in the Slough of *Dispondency* alone, but still he endeavoured to struggle to that side of the Slough, that was still further from his own House, and next to the Wicket-gate; the which he did, but could not get out, because

c Christian in trouble, seeks still to get further from his own House.

cause of the burden that was upon his back. But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, *What he did there?*

Chr. Sir, said *Christian*, I was directed this way by a Man called *Evangelist*; who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

Help. *But why did you not look for the steps?* f

Ch, Fear followed me so hard, that I fled the next way, and fell in.

Help. *Give me thy hand.* So he gave him his hand, and g he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that pluckt him out; and said, Sir, Wherefore (since over this place, is the way from the City of *Destruction*, to yonder *Gate*) is it, that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry slough* is such a place as cannot be mended; It is the descent whither the scum and filth that attends conviction for sin,

f *The Promises.*

g Psal. 40. 2.

continually run, and therefore is it called the *Slough of Dispond*: for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

h Isa. 35. 3, 4. It is not the h pleasure of the King, that this place should remain so bad; his Labourers also, have by the direction of His Majesties Surveyors, been for above this sixteen hundred years, imploy'd about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, saith he, *Here* hath been swallowed up, at least, *Twenty* thousand Cart Loads, Yea Millions of wholsom Instructions, that have at all seasons been brought from all places of the Kings Dominions, (and they that can tell, say, they are the best Materials to make good ground of the place) if so be it might have been mended, but it is the *Slough of Dispond* still, and so will be, when they have done what they can.

True, there are by the direction of the

the Law-giver; certain good and substantial Steps, placed even through the very midst of this Slough; but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, Men through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there, but the ground is good when they are once got in at the Gate. i The Promises of forgiveness and acceptance to life by faith in Christ. k 1 Sa 12. 23.

Now I saw in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbours came to visit him; and some of them called him wise Man for coming back; and some called him Fool, for hazarding himself with *Christian*; others again did mock at his cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

By

By this time *Christian* was got up to the Gate. Now over the Gate there was Written, *Knock and it shall* ‖Mat. 7. 8, *be opened unto you.* ‖He knocked therefore, more then once or twice, saying,

May I now enter here? will be within
Open to sorry me, though I have bin
An undeserving Rebel? then shall I
Not fail to sing his lasting praises on high.

At last there came a grave Person to the Gate, named *Good-will*, who asked *Who was there? and whence he came? and what he would have?*

Ch. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

The Gate will be opened to broken-hearted sinners.

Good Will. I am *willing* with all my heart, said he, and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a pull. Then said *Christian*, What means that? Then-

ther

other told him, A little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him shoot Arrows at those that come up to this Gate; if happily they may dye before they can enter in. Then said *Christian*, I rejoyce and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

n Satan envies those that enter the straight Gate.

Ch. Evangelist bid me come hither and knock, (as I did,) And he said, that you, Sir, would tell me what I must do.

Good Will. *An open Door is set before thee, and no man can shut it.*

Ch. Now I begin to reap the benefits of my hazzards.

Good Will. *But how is it that you came alone?*

Ch. Because none of my Neighbours saw their danger, as I saw mine.

Good Will. *Did any of them know of your coming?*

Ch. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neigh-

Neighbours stood crying, and calling after me to return; but I put my Fingers in mine Ears, and so came on my way.

Good Will. *But did none of them follow you, to perswade you to go back?*

Ch. Yes, both *Obstinate*, and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good Will. *But why did he not come through?*

Ch. We indeed came both together, until we came at the Slow of *Dispond*, into the which, we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure further. * Wherefore getting out again, on that side next to his own House; he told me, I should possess the brave Countrey alone for him: So he went his way, and I came mine. *He* after *Obstinate*, and I to this Gate.

* *A Man may have Company when he sets out for Heaven, & yet go thither alone.*

Good Will. Then said *Good Will*, Alas poor Man, is the Celestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it. Well, good *Christian*, come

a

a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, his Apostles, and it is as straight as a Rule can make it: This is the way thou must go.

Ch. But said *Christian, Is there no turnings nor windings by which a Stranger may loose the way?*

Good Will. Yes, there are many ways *Butt* down upon this; and they are Crooked, and Wide: But *thou* thou may'st distinguish the right from the wrong, *That* only being straight and narrow.

Then I saw in my Dream, That *Christian* asked him further, If he could not help him off with his burden that was upon his back; For as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him; As to the burden, be content to bear it, untill thou comest to the place of ¶ Deliverance; for there it will fall from thy back it self.

¶ *There is no deliverance from the guilt, and burden of sin, but*

Then *Christian* began to gird up his loins, and to address himself to his

by the death & blood of Christ.

Journey. So the other told him, that by that he was gone some distance from the Gate, he would come at the House of the *Interpreter*; at whose Door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him, God speed.

Christian comes to the House of the Interpreter.

Then he went on, till he came at the House of the *Interpreter*, where he knocked over and over: at last one came to the Door, and asked *Who was there?*

Ch. Sir, here is a Travailer, who was bid by an acquaintance of the Good-man of this House, to call here for my profit: I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

Ch. Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate, at the head of this way, That if I called here, you would shew me excellent

things.

things, such as would be an help to me in my Journey.

r He is entertained.

Inter. Then said the *Interpreter*, [f] Come in, I will shew thee that which will be profitable to thee. So he commanded his Man to light the Candle, and bid *Christian* follow him; so he had him into a private Room, and bid his Man open a Door; the which when he had done, [t] *Christian* saw a Picture of a very grave Person hang up against the Wall, and this was the fashion of it. [u] *It had eyes lift up to Heaven, the best of Books in its hand, the Law of Truth was written upon its lips, the World was behind his back; it stood as if it Pleaded with Men, and a Crown of Gold did hang over its head.*

f Illumination.

t Christian sees a brave Picture.

u The fashion of the Picture.

Chr. Then said Christian, *What means this?*

Inter. The Man whose Picture this is, is one of a thousand, he can [x] beget Children, Travel in birth with Children, and [y] Nurse them himself, when they are born. And whereas thou seest him with eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips: it is to shew thee, that his work is to know and unfold dark things [z]

x 1 Cor. 4. 15

y Gal. 4. 19

z Thes. 2. 7

to

a The meaning of the Picture.

to ſinners; even as alſo thou ſeeſt him ſtand as if he Pleaded with Men. And whereas thou ſeeſt the World as caſt behind him, and that a Crown hangs over his head; that is, to ſhew thee that ſlighting and deſpiſing the things that are preſent, for the love that he hath to his Maſters ſervice, he is ſure in the World that comes next to have Glory for his Reward. Now, ſaid the *Interpreter*, I have ſhewed thee this Picture,

b why he ſhewed him the Picture firſt.

firſt, b becauſe the Man whoſe Picture this is, is the only Man, whom the Lord of the Place whither thou art going, hath Authorized, to be thy Guide in all difficult places thou mayeſt meet with in the way: wherefore take good heed to what I have ſhewed thee, and bear well in thy mind what thou haſt ſeen; leſt in thy Journey, thou meet with ſome that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlour* that was full of duſt, becauſe never ſwept; the which, after he had reviewed a little while, the *Interpreter* called for a man to *ſweep*: Now

when

when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked: Then said the *Interpreter* to a Damsel that stood by, Bring hither Water, and sprinkle the Room, which when she had done, was swept and cleansed with pleasure.

Ch. *Then said* Christian, *What means this?*

In. The *Interpreter* answered; This Parlor is the heart of a Man that was never sanctified by the sweet Grace of the Gospel. The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man; He that began to sweep at first, is the Law; but She that brought water, and did sprinkle it, is the Gospel: Now, whereas thou saweſt that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked therewith. This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, [d] doth revive, put strength into, and [e] increase it in the soul, as it doth [f] dis-

d Ro. 7. 6.
e 1 Cor. 15. 56.
f Ro. 5. 20.

discover and forbid it, but doth not give power to subdue.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure. This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the Damsel lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the Faith of it; and consequently fit for the King of Glory to inhabit.

Joh. 15. 3. *Eph.* 5. 26. *Act* 15. 9. *Rom.* 16. 25, 26. *Joh.* 15. 3.

I saw moreover in my Dream, [h] that the *Interpreter* took him by the hand, and had him into a little Room, where sat two little Children, each one in his Chair: The name of the eldest was *Passion*, and of the other *Patience*; *Passion* seemed to be much discontent, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The *Interpreter* answered, The Governour of them would have him stay for his best things till the beginning of the next year; but he will have all now: [i] But *Patience* is willing to wait. Then

[h] *He shewed him Passion & Patience.*

Passion will have all now.

[i] *Patience is for waiting.*

Then I saw that one came to [k]*Passion*, and brought him a Bag of Treasure, and poured it down at his feet; the which he took up, and rejoyced therein; and withall, laughed *Patience* to scorn: But I beheld but a while, and he had [l] lavished all away, and had nothing left him but Rags.

k Passion has his desire.

l And quickly lavishes all away.

Ch. *Then said* Christian *to the* Interpreter, [m] *Expound this matter more fully to me.*

m The matter expounded.

In. So he said, These two Lads are Figures; *Passion*, of the Men of *this* World; and *Patience*, of the Men of *that* which is to come: For as here thou seest, *Passion will have all now*, this year; that is to say, in *this* World; *So* are the Men of this World: they must have all their good things now, they cannot stay till next *Year*; that is, untill the *next* World, for their Portion of good. That Proverb, *A* [n] *Bird in the Hand is worth two in the Bush*, is of more Authority with them, then are all the Divine Testimonies of the good of the World to come. But as thou saweſt, that he had quickly lavished all away, and had presently left him, nothing but

n The worldly Man for a Bird in the hand.

Raggs; So will it be with all such Men at the end of this World.

o Patience hath the best wisdom.

Ch. *Then said* Christian, *Now I see that* Patience *has the best* o *Wisdom; and that upon many accounts.* 1. *Because he stays for the best things.* 2. *And also because he will have the Glory of His, when the other hath nothing but Raggs.*

In. Nay, you may add another; to wit, The glory of the *next* World will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, because he had his best things *last*; for *first* must give place to *last*, because *last* must have his time to come, but *last* gives place to *nothing*; for there is not another to succeed: he therefore that hath his Portion *first*, must needs have a time to spend it; but he that has his Portion *last*, must have it lastingly. Therefore it is said of q *Dives*, *In thy life-time thou hadst*, *or receivedst thy good things*, *and likewise* Lazarus *evil things*; *But now he is comforted, and thou art tormented.*

Things that are first must give place, but things that are last, are lasting.

q Luk. 16. Dives had his good things first

Ch.

Ch. *Then I perceive, 'tis not best to covet things that are* now; *but to wait for things to* come.

In. You say the Truth; *For the things that are seen, are* Temporal; *but the things that are not seen, are* Eternal: But though this be so; yet since things present, and our fleshly appetite, *are such near Neighbours one to another*; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

2 Cor 4. 18 *The first of things are but Temporal.*

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it always, casting much Water upon it to quench it: Yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the *Devil*: but in that thou

ſeeſt the fire notwithſtanding burn higher and hotter, thou ſhalt alſo ſee the reaſon of that: So he had him about to the back ſide of the Wall, where he ſaw a Man with a Veſſel of Oyl in his hand, of the which he did alſo continually caſt, but ſecretly, into the fire. Then ſaid *Chriſtian*, *What means this?* The *Interpreter* anſwered, This is *Chriſt*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; By the means of which, notwithſtanding what the Devil can do, the 2 Cor. 12. 9 ſouls of his People prove gracious ſtill. And in that thou ſaweſt, that the Man ſtood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to ſee how this work of Grace is maintained in the ſoul.

I ſaw alſo that the *Interpreter* took him again by the hand, and led him into a pleaſant place, where was builded a ſtately Palace, beautiful to behold; at the ſight of which, *Chriſtian* was greatly delighted; he ſaw alſo upon the top thereof, certain Perſons walked, who were cloathed all in Gold. Then ſaid *Chriſtian*, May

we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door ſtood a great Company of men, as deſirous to go in, but durſt not. There alſo ſat a Man, at a little diſtance from the door, at a Table-ſide, with a Book, and his Inkhorn before him, to take the Name of him that ſhould enter therein: He ſaw alſo that in the door-way, ſtood many Men in Armour to keep it; being reſolved to do to the Man that would enter, what hurt and miſchief they could. Now was *Chriſtian* ſomwhat in a muſe: at laſt, when every Man ſtarted back for fear of the Armed Men; *Chriſtian* ſaw a Man of a very ſtout countenance come up to the Man that ſat there to write; ſaying, Set down my name, Sir; the which when he had done, he ſaw the Man draw his Sword, and put an Helmet upon his Head, and ruſh toward the door upon the Armed Men, who laid upon him with deadly force; but the Man, not at all diſcouraged, fell to cutting and hacking moſt fiercely; ſo, after he had " received and given many wounds to thoſe that attempt- Act. 14, 22.

ted to keep him out, he cut his way through them all, and preſſed forward into the Palace; at which there was a pleaſant voice heard from thoſe that were within, even of the Three that walked upon the top of the Palace.

Come in, Come in;
Eternal Glory thou ſhalt win.

So he went in, and was cloathed with ſuch Garments as they. Then *Chriſtian* ſmiled, and ſaid, I think verily I know the meaning of this.

Now, ſaid *Chriſtian*, let me go hence: Nay ſtay (ſaid the *Interpreter*,) till I have ſhewed thee a little more, and after that thou ſhalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there ſat a Man, in an Iron * Cage.

* *Deſpair like an Iron Cage.*

Now the Man, to look on, ſeemed very ſad: he ſat with his eyes looking down to the ground, his hands folded together; and he ſighed as if he would break his heart. Then ſaid *Chriſtian*, What means this? At which the *Interpreter* bid him talk with the Man.

Chr. Then ſaid *Chriſtian* to the Man,

Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What wast thou once?*

Man. The *Man* said, I was once a fair and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am *now* a Man of Despair, I and am shut up in it, as in this Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Inter-*

terpreter? Nay, said *Christian*, pray Sir, do you.

Inter. Then said the *Interpreter*, *Is there no hope but you must be kept in this Iron Cage of Despair?*

Man. No, none at all.

Inter. *Why? the Son of the Blessed is very pitiful.*

Man. I have [y] Crucified him to my self, a fresh. I have despised [z] his Person, I have despised his Righteousness, I have counted his Blood an unholy thing, I have done despite [a] to the Spirit of Grace: Therefore I have shut my self out of all the Promises, and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgement, which shall devour me as an Adversary.

y Heb. 6. 6.
z Luk. 19. 14.
a Heb. 10. 28, 29.

Inter. *For what did you bring your self into this condition?*

Man. For the Lusts, Pleasures, and Profits of this World; in the injoyment of which, I did then promise my self much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

In-

Inter. *But canst thou not now repent and turn?*

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage, nor can all the men in the World let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Inter. Then said the *Interpreter* to *Christian*, Let this mans misery be remembred by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the causes of this mans misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one a rising out of Bed; and as he put on his Rayment, he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him

him tell to *Christian* the reason of his so doing, So he began, and said: This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate; upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens was on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgement*; and with that, the Rocks rent, the Graves opened, & the Dead that were therein, came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sat upon the Cloud, open the Book; and bid the World draw near. Yet there was by reason of a Fiery flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed

1 Cor. 15. 1 Thess. 4. Jude 15. 2 Thes. 1. 8 Joh. 5. 28. Rev. 20. 11 12, 13, 14. Is. 26. 21. Mic. 7. 16. 17 Ps. 5. 1, 2, 3 Dan. 7. 10.

to

to them that attended on the Man that ſat on the Cloud; *'Gather together the Tares, the Chaff, and Stubble, and caſt them into the burning Lake*; and with that, the Bottomleſs pit opened, juſt whereabout I ſtood; out of the mouth of which there came in an abundant manner Smoak, and Coals of fire, with hideous noiſes. It was alſo ſaid to the ſame perſons; *Gather my Wheat into my Garner.* And with that I ſaw many catch't up [d] and carried away into the Clouds, but I was left behind. I alſo ſought to hide my ſelf, but I could not; for the Man that ſat upon the Cloud, ſtill kept his eye upon me: my ſins alſo came into mind, and my Conſcience did accuſe me on every ſide. Upon this I awaked from my ſleep.

c Mat. 3. 12 Ch. 13. 30. Mal. 4. 1.

d 1 Theſ 4. 16, 17.

Ro. 2. 14, 15.

Chr. *But what was it that made you ſo fraid of this ſight?*

Man. Why I thought that the day of Judgement was come, and that I was not ready for it: but this frighted me moſt, that the Angels gathered up ſeveral, and left me behind; alſo the pit of Hell opened her mouth juſt where I ſtood: my Conſcience too within afflicted me; and as I thought, the

the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, *Hast thou considered all these things?*

Chri. Yes, and they put me in *hope* and *fear*.

Inter. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare, and profitable;
Things pleasant, dreadful, things to make me stable
In what I have began to take in hand:
Then let me think on them, and understand
Wherefore they shewed me was, and let me be
Thankful, O good Interpreter, to thee.

Now

Now I ſaw in my Dream, that the high way up which *Chriſtian* was to go, was fenced on either ſide with a Wall, and that Wall is called *Salvation*. Up this way therefore did burdened *Chriſtian* run, but not without great difficulty, becauſe of the load on his back.

He ran thus till he came at a place ſomewhat aſcending; and upon that place ſtood a *Croſs*, and a little below in the bottom, a Sepulcher. So I ſaw in my Dream, that juſt as *Chriſtian* came up with the *Croſs*, his burden looſed from off his Shoulders, and fell from off his back; and began to tumble; and ſo continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I ſaw it no more.

Then was *Chriſtian* glad [e] and lightſom, and ſaid with a merry heart, *He hath given me reſt, by his ſorrow; and life, by his death.* Then he ſtood ſtill a while, to look and wonder; for it was very ſurprizing to him, that the ſight of the Croſs ſhould thus eaſe him of his burden. He looked therefore, and looked again, even till the ſprings that were in his head ſent

[e] *When God releaſes us of our guilt and burden, we are as thoſe that leap for joy.*

[Zech. 12. 10.] sent the waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*: so the first said to him, *Thy sins be forgiven.* The second, stript him of his Rags, and cloathed him with change of Raiment. The third also set a mark in his fore-head, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then *Christian* gave three leaps for joy, and went out singing,

A Christian can sing tho alone, when God doth give him the joy of his heart

Thus far did I come loaden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me, crack?
Blest Cross! blest Sepulcher! blest rather be
The Man that there was put to shame for me.

I saw then in my Dream that he went on thus, even untill he came at a bottom, where he saw, a little out of the way, three Men fast asleep with Fetters upon their heels. The name of the one was [a] *Simple*, another *Sloth*, and the third *Presumption*.

a *Simple*, *Sloth*, and *Presumption*.

Christian then seeing them lye in this case, went to them, if peradventure he might awake them. And cryed, You are like them that sleep on the top of a Mast, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore and come away, be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like a roaring Lion comes by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort: [b] *Simple* said, *I see no danger*; *Sloth* said, *Yet a little more sleep*: and *Presumption* said, *Every Fast must stand upon his own bottom, what is the answer else that I should give thee?* And so they lay down to sleep again, and *Christian* went on his way.

b *There is no perswasion will do, if God openeth not the eye.*

Yet was he troubled to think, That men in that danger should so little esteem the kindness of him that so freely offered to help them; both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled there-about, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up a pace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. *Gentlemen, Whence came you, and whither do you go?*

Form. and *Hyp.* We were born in the Land of Vain-glory, and are going for praise to Mount *Sion*.

Chr. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written,* 'That he that cometh not in *by the door, but climbeth up some other way, the same is a thief and a robber?*

Joh. 10 1.

Form. and *Hyp.* They said, That to go to the Gate for entrance, was by

by all their Countrey-men counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over as they had done.

Chr. *But will it not be counted a Trespass, against the Lord of the City whither we are bound, thus to violate his revealed will?*

Form. and *Hyp.* They told him, [d] That as for that, he needed not to trouble his head thereabout: for what they did, they had custom for; and could produce, if need were, Testimony that would witness it, for more then a thousand years.

[d] *They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.*

Chr. *But, said* Christian, *Will your Practice stand a Trial at Law?*

Form. & *Hyp.* They told him, That Custom, it being of so long a standing, as above a thousand years, would doubtless now be admitted as a thing legal, by any Impartial Judge. And besides, said they, so be we get into the way, what's matter which way we get in; if we are in, we are in: thou art but in the way, who, as we perceive, came in at the Gate, and we are also in the way, that came

tumbling over the wall: Wherein now is thy condition better then ours?

Chr. I walk by the Rule of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves without his direction, and shall go out by your selves without his mercy.

To this they made him but little answer, only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told *Christian*, That, as to *Laws and Ordinances*, they doubted not but they should as conscientiously do them as he. Therefore said they, We see not wherein thou differest from us, but by the Coat that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

[c] Gal. 1. 16. *Chr.* By [c] Laws and Ordinances, you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me

me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, [f] thus I comfort my self as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates, fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them, because you came not in at the Gate.

[f] *Christian has got his Lords Coat on his back, and is comforted therewith, he is comforted also with his Mark, and his Roll.*

To these things they gave him no answer, only they looked upon each other and *laughed*. Then I saw that they went on all, save that *Christian*

keps before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the Roll that one of the shining ones gave him, by which he was refreshed.

§ He comes to the hill difficulty.

I beheld then, that they all went on till they came to the foot of an Hill, § at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called *Difficulty.*) *Christian* now went to the Spring and drank thereof to refresh himself, and then began to go up the Hill, saying,

This Hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here;
Come, pluck up, Heart, lets neither faint nor fear:
Better, tho difficult, th' right way to go,
Than wrong, though easie, where the end is woe.

The other two also came to the foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other ways to go; and supposing also, that these two ways might meet again, with that up which *Christian* went, on the other side of the Hill; Therefore they were resolved to go in those ways (now the name of one of those ways was *Danger*, and the name of the other *Destruction*,) So [h] the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rise no more.

[h] *The danger of turning out of the way.*

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the Hill, was a pleasant [i] *Arbour*, made by the Lord of the Hill, for the refreshment of weary Travailers. Thither therefore *Christian* got, where also he

[i] *A word of grace.*

he sat down to rest him. Then he pull'd his Roll out of his bosom and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place untill it was almost night, and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came one to him & awaked him saying, *Go to the Ant, thou slugard, consider her ways and be wise*: and with that *Christian* suddenly started up, and sped him on his way, and went a pace till he came to the top of the Hill.

[1] He that sleeps is a loser.

Now when he was got up to the top of the Hill, there came two Men running against him amain; the name of the one was *Timorus*, and the name of the other *Mistrust*. To whom *Christian* said, Sirs, what's the matter you run the wrong way? *Timorus* answered, That they were going to the City of *Zion*, and had got up that *difficult* place; but, said he, the further we go, the more danger we meet

meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lye a couple of Lyons in the way, whether sleeping or wakeing we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Countrey, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. I must venture: To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt and [k]found it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Celestial

[k] *Christian missed his Roll, wherein he used to take comfort.*

festial Cry. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the *Arbour* that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish Fact; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? sometimes he sighed, sometimes he wept, and often times he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus therefore he went back; carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbour*, where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even a fresh, his evil of sleeping unto his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched Man that I*

Christian bewails his foolish sleeping. Rev. 2. 2.

am,

me, that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the day is almost spent. O that I had not slept! Now by this time he was come to the *Arbour* again, where for a while he sat down and wept, but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch't up, and put it into his bosom; but who can tell how joyful this Man was, when he had gotten his Roll again!

again: For this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook him self again to his Journey. But Oh how nimbly now, did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian*; and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself: *Ah thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep!* Now also he remembred the story that *Mistrust* and *Timorous* told him of, how they were frighted with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them! how should I escape being by them torn pieces? Thus he went on his way, but while he was

thus

thus bewayling his unhappy miſcarriage, he liſt up his eyes, and behold there was a very ſtately Palace before him, the name whereof was *Beautiful*, and it ſtood juſt by the High-way ſide.

So I ſaw in my Dream, that he made haſte and went forward, that if poſſible he might get Lodging there; now before he had gone far, he entered into a very narrow paſſage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he eſpied two Lions in the way. Now, thought he, I ſee the dangers that *Miſtruſt* and *Timorous*, were driven back by. (The Lions were Chained, but he ſaw not the Chains) Then he was afraid, and thought alſo himſelf to go back after them, for he thought nothing but death was before him: But the *Porter* at the Lodge, whoſe name is [m] *Watchful*, perceiving that *Chriſtian* made a halt, as if he would go back, cried unto him, ſaying, Is thy ſtrength ſo ſmall? fear not the Lions, for they are Chained: and are pla ed there for trial of faith where it is; and for diſcovery of thoſe that have

[m] Mar. 13

have none: keep in the midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*; he heard them roar, but they did him no harm. Then he clapt his hands, and went on, till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, What house is this? and may I lodge here to night? The *Porter* answered, This House was built by the Lord of the Hill: and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*, but because the Sun is now set, I desire, if I may, to lodge here to night.

Por. *What is your name?*

Chr. My name is now *Christian*; but my name at the first was *Graceless*: I came of the Race of *Japhet*, whom God will perswade to dwell in the Tents of *Shem*.

Por.

Por. *But how doth it happen that you come so late, the Sun is set?*

Chr. I had been here sooner, but that, wretched man that I am! I slept in the *Arbour* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my Evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which, came out at the door of the House, a Grave and Beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who after

after diſcourſe had with him; mayeſt do as ſeemeth thee good, even according to the Law of the Houſe.

Then ſhe asked him whence he was, and whither he was going, and he told her. She asked him alſo, how he got into the way, and he told her; Then ſhe asked him, What he had ſeen, and met with in the way, and he told her; and laſt, ſhe asked his name, ſo he ſaid, It is *Chriſtian*; and I have ſo much the more a deſire to lodge here to night, becauſe, by what I perceive, this place was built by the Lord of the Hill, for the relief and ſecurity of Pilgrims. So ſhe ſmiled, but the water ſtood in her eyes: And after a little pauſe, ſhe ſaid, I will call forth two or three more of the Family. So ſhe ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more diſcourſe with him, had him in to the Family; and many of them meeting him at the threſhold of the Houſe, ſaid, Come in thou bleſſed of the Lord; this Houſe was built by the Lord of the Hill, on purpoſe to entertain ſuch Pilgrims in. Then he bowed his head, and followed

ed them into the House. So when he was come in, and set down, they gave him something to drink, and consented together that until supper was ready, some one or two of them should have some particular discourse with *Christian*, for the best improvement of time: and they appointed *Piety* and *Prudence* to discourse with him; and thus they began.

Piety. *Come good* Christian, *since we have been so loving to you, to receive you into our House this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage.*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety *What moved you at first to betake your self to a Pilgrims life?*

Chr. I was [a] driven out of my Native Country, by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

[a] *How Christian was driven out of his own Country.*

Piety. *But how did it happen that you came out of your Country this way?*

Chr. It was as God would have it, for when I was under the fears of destruction, I did not know whither to go; but by chance there came a Man, even to me, (as I was trembling and weeping) whose name is [b] *Evangelist*, and he directed me to the Wicket-Gate, which else I should never have found, and so set me into the way that hath led me directly to this House.

b *How he got into the way to* Sion.

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three [c] things, *to wit*, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the Man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgement was come.

c *A rehearsal of what he saw in the way.*

Piety. *Why? Did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was. I thought it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety.

Piety. *Was that all that you ſaw at the Houſe of the Interpreter?*

Chr. No, he took me and had me where he ſhewed me a ſtately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the armed men that ſtood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought thoſe things did raviſh my heart; I could have ſtaid at that good Mans houſe a twelve-month, but that I knew I had further to go.

Piety. *And what ſaw you elſe in the way?*

Chr. Saw! Why I went but a little further, and I ſaw one, as I thought in my mind, hang bleeding upon the Tree; and the very ſight of him made my burden fall off my back (for I groaned under a weary burden) but then it fell down from off me. 'Twas a ſtrange thing to me, for I never ſaw ſuch a thing before: Yea, and while I ſtood looking up, (for then I could not forbear looking) three ſhining ones came to me: one of them teſtified that my ſins were forgiven me;

another ſtript me of my Rags, and gave me this Broidred Coat which you ſee; and the third ſet the mark which you ſee, in my forehead, and gave me this ſealed Roll (and with that he plucked it out of his boſom.)

Piety. *But you ſaw more then this, did you not?*

Chr. The things that I have told you were the beſt: yet ſome other ſmall matters I ſaw, as namely I ſaw three Men, *Simple*, *Sloth*, and *Preſumption*, lye a ſleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them! I alſo ſaw *Formaliſt* and *Hypocriſie* come tumbling over the wall, to go, as they pretended, to *Sion*, but they were quickly loſt; even as I my ſelf did tell them, but they would not believe: but, above all, I found it *hard* work to get up this Hill, and as *hard* to come by the Lions mouths; and truly if it had not been for the good Man, the Porter that ſtands at the Gate, I do not know, but that after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Then

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

Pru. *Do you not think sometimes of the Countrey from whence you came?*

Chr. Yes, [d] but with much shame and detestation; *Truly, if I had been mindful of that Countrey from whence I came out, I might have had opportunity to have returned, but now I desire a better Countrey, that is, an Heavenly.*

Pru. *Do you not yet bear away with you some of the things that then you were conversant withal?*

Chr. Yes, but greatly against my will; especially my inward and [e] carnal cogitations; with which all my Countrey-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would [f] chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Pru. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?*

Chr. Yes, but that is but seldom,

[d] Christians thoughts of his Native Country. Heb. 11. 15, 16.

[e] Christian disrelished with carnal cogitations.

[f] Christians choice.

but they are to me g Golden hours, in which such things happens to me.

g Christians golden hours

Pru. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

h How Christian gets power against his corruptions.

Chr. Yes, when h I think what I saw at the Cross, that will do it; and when I look upon my Broidered Coat, that will do it; also when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. *And what is it that makes you so desirous to go to Mount* Zion?

i Why Christian would be at Mount Zion.

Chr. Why, i there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me, an annoiance to me; there they say there is no death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the Company that shall continually cry *Holy, Holy, Holy.*

Now I saw in my Dream, that thus they

they ſat talking together untill ſupper was ready. So when they had made ready, they ſat down to meat; Now the Table was furniſhed [k] with fat things, and with Wine that was well refined; and all their talk [l] at the Table, was about the Lord of the Hill: As namely, about what he had done, and wherefore he did what he did, and why he had builded that Houſe: and by what they ſaid, I perceived that he had been a *great Warriour*, and had fought with and ſlain him that had the power of death, but not without great danger to himſelf, which made me love him the more.

[k] *What Chriſtian had to his ſupper.*

[l] *Their talk at ſupper time*

For, as they ſaid, and as I believe (ſaid *Chriſtian*) he did it with the loſs of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Countrey. And beſides, there were ſome of them of the Houſehold that ſaid, they had ſeen and ſpoke with him ſince he did dye on the Croſs; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor Pilgrims,

that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor; and that they heard him say and affirm, That he would not dwell in the Mountain of *Zion* alone. They said moreover, That he had made many Pilgrims Princes, though by nature they were Beggars born, and their original had been the Dunghil.

a *Christ makes Princes of Beggars.*

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection, they betook themselves to rest. The Pilgrim they laid in a large upper Chamber, whose window opened towards the Sun rising; the name of the Chamber was *Peace*, where he slept till break of day; and then he awoke and sang,

Christians *Bed-Chamber.*

Where am I now! is this the love and care
Of Jesus, for the men that Pilgrims are!
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven.

So

So in the Morning they all got up, and after some more discourse, they told him that he should not depart, till they had shewed him the *Rarities* of that place. And first they had him into the Study, [c] where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the Pedigree of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by an eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days nor decaies of Nature, be dissolved.

[c] *Christian had into the Study, and what he saw there.*

Then they read to him some of the worthy Acts that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the [d] violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*. Then

[d] Heb. 11. 33, 34.

Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view. As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

eChristian had into the Armory.

The next day they took him and had him into the e Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brest plate, *All-Prayer*, and Shooes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They

They also shewed him some of the Engines with which some of his Servants had done wonderful things. They shewed him *Moses* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamger* slew six hundred men. They shewed him also the Jaw bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliah* of *Gath*: and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

f Christian is made to see Ancient things.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also, and then said they, we will, if the day be clear, shew you the delectable Mountains; which they said, would yet further add to his comfort; because they were nearer the de-

g Christian shewed the delectable mountains

desired Haven, then the place where at present he was. So he consented and staid. When the Morning was up, they had him to the top of the House, [h] and bid him look South, so he did; and behold at a great distance he saw a most pleasant Mountainous Countrey, beautified with Woods, Vinyards, Fruits of all sorts, Flowers also; Springs and Fountains, very delectable to behold. Then he asked the name of the Countrey, they said it was *Immanuels Land*: and it is as common, said they, as this *Hill* is to and for all the Pilgrims. And when thou comest there, from thence, said they, thou maist see to the Gate of the Cœlestial City, as the Shepheards that live there will make appear.

h Isa. 33. 16, 17.

Christian sets forward.

Now he bethought himself of setting forward, [i] and they were willing he should: but first, said they, let us go again into the Armory, so they did; and when he came there, they [k] harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred walketh out with his friends

i Christian set away Armed.

to

to the Gate, and there he asked the *Porter* if he ſaw any Pilgrims paſs by; Then the *Porter* anſwered, Yes.

Chr. Pray did you know him?

Por. I asked his name, and he told me it was *Faithful.*

Chr. O, ſaid *Chriſtian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before?

Porter. He is got by this time below the Hill.

Chr. Well, ſaid *Chriſtian*, good *Porter* the Lord be with thee, and add to all thy bleſſings much increaſe, for the kindneſs that thou haſt ſhewed to me.

i *How* Chriſtian *and the Porter greet at parting.*

Then he began to go forward, but *Diſcretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the Hill. So they went on together, reiterating their former diſcourſes till they came to go down the Hill. Then ſaid *Chriſtian*, As it was *difficult* coming up, ſo (ſo far as I can ſee) it is *dangerous* going down. Yes, ſaid *Prudence*, ſo it is; for it is an hard matter for a man to go down into the valley of *Humiliation*, as thou

thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or too.

Then I saw in my Dream, that these good Companions, when *Christian* was gone down to the bottom of the Hill, gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whither to go back, or to stand his ground. But he considered again, that he had no Armour for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts; therefore he resolved [k] to venture, and stand his ground. For thought he, had I no more in mine eye, then the saving

Christians resolution at the approach of Apollyon.

ſaving of my life, 'twould be the beſt way to ſtand.

So he went on, and *Apollyon* met him; now the Monſter was hidious to behold, he was cloathed with ſcales like a Fiſh (and they are his pride) he had Wings like a Dragon, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Chriſtian*, he beheld him with a diſdainful countenance, and thus began to queſtion with him.

Apol. *Whence come you, and whither are you bound?*

Chr. I come from the City of *Deſtruction*, [1] which is the place of all evil, and am going to the City of *Zion*.

[1] *Diſcourſe betwixt Chriſtian and Apollyon.*

Apol. *By this I perceive thou art one of my Subjects, for all that Countrey is mine; and I am the Prince and God of it. How is it then that thou haſt ran away from thy King? Were it not that I hope thou maieſt do me more ſervice, I would ſtrike thee now at one blow to the ground.*

Chr. I was born indeed in your Dominions, but your ſervice was hard, and your wages ſuch as a man could

could not live on, *for the wages of Sin is death*; therefore when I was come to years, I did as other conſiderate perſons do, look out, if perhaps I might mend my ſelf,

Apol. *There is no Prince that will thus lightly loſe his Subjects; neither will I as yet loſe thee. But ſince thou complaineſt of thy ſervice and wages,* [m] *be content to go back; what our Countrey will afford, I do here promiſe to give thee.*

[m] Apollyons flattery.

Chr. But I have let my ſelf to another, even to the King of Princes, and how can I with fairneſs go back with thee?

Apol. *Thou haſt done in this, according to the Proverb,* [n] *changed a bad for a worſe: but it is ordinary for thoſe that have profeſſed themſelves his Servants, after a while to give him the ſlip, and return again to me: do thou ſo to, and all ſhall be well.*

[n] Apollyon undervalues Chriſts ſervice.

Chr. I have given him my faith, and ſworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol. *Thou dideſt the ſame to me,* [o] *and yet I am willing to paſs by all, if now thou wilt turn again, and go back.*

[o] Apollyon pretends to be merciful

Chr.

Chr. What I promised thee was in my non-age; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying *Apollyon*) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Countrey better then thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apol. *Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways: How many of them have been put to shameful deaths! and besides, thou countest his service better then mine, whereas he never came yet from the place where he is, to deliver any that served him out of our hands: but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his*

Apollyon *pleads the grievous ends of* Christ *to di* Chri *f*

though taken by them, and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come too, that is most glorious in their account: For for present deliverance, they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?*

Chr. Wherein, O *Apollyon*, have I been unfaithful to him.

Apollyon pleads Christians witties 1st

Apol. *Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Dispond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off: Thou didst sinfully sleep and loose thy choice thing: thou wast also almost persuaded to go back, at the sight of the [illegible] when thou talkest of thy [illegible] and of what thou hast heard,*

and

and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Countrey, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then *Apollyon* broke out into a grievous rage, saying, *I am an Enemy to this Prince: I hate his Person, his Laws, and People: I am come out on purpose to withstand thee.*

Apollyon *in a rage falls upon* Christian.

Chr. Apollyon beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. Then *Apollyon* strodled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to dye, for I swear thou shalt go no further, here will I spill thy soul; and with that, he threw a flaming Dart at his breast, but *Christian* had a Shield in his hand,

with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand and foot; this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian* by reason of his wounds, must needs grow weaker and weaker.

Christian wounded in his understanding, faith and conversation.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that, *Christians* Sword flew out of his hand. Then said *Apollion*, *I am sure of thee now*; and with that, he had almost prest him to death, so that *Christian* began to despair of life. But as good would have it, while *Apollyon* was fetching of his last blow,

Apollyon casteth down to the ground the Christian.

there

thereby to make a full end of this good Man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoyce not against me, O mine Enemy! when I fall, I shall arise*; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more then Conquerours.* And with that, *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* for a season saw him no more. Jam. 4. 7.

Christians victory over Apollyon.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans brast from *Christians* heart. I never saw him all the while, give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edged Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest fight that ever I saw.

A brief relation of the Combat by the spectator.

Christian gives God thanks for deliverance.

So when the Battel was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me againſt *Apollyon*: and ſo he did, ſaying,

Great Beelzebub, *the Captain of this Fiend,*
Deſign'd my ruin; therefore to this end
He ſent him harneſt out, and he with rage
That Helliſh was, did fiercely me Ingage:
But bleſſed Michael *helped me, and I*
By dint of Sword did quickly make him flye;
Therefore to him let me give laſting praiſe,
And thank and bleſs his holy name always.

Then there came to him an hand, with ſome of the leaves of the Tree of Life, the which *Chriſtian* took, and applyed to the wounds that he had received in the Battel, and was healed immediately. He alſo ſat down in that place to eat Bread, and to drink of the Bottle that was given him

him a little before; so being refreshed, he addressed himself to his Journey, with his [a] Sword drawn in his hand, for he said, I know not but some other Enemy may be at hand. But he met with no other affront from *Apollyon*, quite through this Valley.

[a] *Christian goes on his Journey with his Sword drawn in his hand.*

Now at the end of this Valley, was another, called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Coelestial City lay through the midst of it: Now this Valley is a very solitary place. The Prophet [b] *Jeremiah* thus describes it, *A Wilderness, a Land of deserts, and of Pits, a Land of drought, and of the shadow of death, a Land that no Man* (but a Christian) *passeth through, and where no man dwelt.*

[b] Jer. 2. 6.

Now here *Christian* was worse put to it then in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, [c] Children of them that brought up an evil report of the good Land, making haste to

[c] *The children of the Spies go back.*

go back: to whom *Christian* spake as follows.

Chr. *Whither are you going?*

Men. They said, Back, back; and would have you to do so too, if either life or peace is prized by you.

Chr. *Why? what's the matter? said* Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

Chr. *But what have you met with, said* Christian?

Men. Why we were almost in the Valley of the shadow of death, but that by good hap we looked before us, and saw the danger before we came to it.

Ps. 44. 19. Ps. 107. 10.

Chr. *But what have you seen, said* Christian?

Men. Seen! Why, the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under

der unutterable misery; who there sat bound in affliction and Irons: and over that Valley hangs the discouraging [d] Clouds of confusion, death also doth always spread his wings over it: in a word, it is every whit dreadful, being utterly without Order.

d Job. 3. 5. ch. 10. 22.

Chr. Then said Christian, *I perceive not yet, by what you have said, but that* [e] *this is my way to the desired Haven.*

e Jer. 2. 6.

Men. Be it thy way, we will not chuse it for ours; so they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it into which the blind have led the blind in all Ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good Man falls, he can find no bottom for his foot to stand on; Into that Quagg *King* David *once did fall*, and had no doubt therein been smothered, had not He that is able, pluckt him out.

Ps. 69. 14.

The

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for besides the dangers mentioned above, the path-way was here so dark, that oft times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the way side: Now thought *Christian*, what shall I do? And ever and anon the flame and smoak would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called [f] *All-prayer*, so he cried in my hearing, [g] *O Lord I beseech thee deliver my Soul.* Thus he went

[f] Eph. 6. 18
[g] Ps. 116. 3.

went on a great while, yet ſtill the flames would be reaching towards him: alſo he heard doleful voices, and ruſhings too and fro, ſo that ſometimes he thought he ſhould be torn in pieces, or troden down like mire in the Streets. This frightful ſight was ſeen, and theſe dreadful noiſes were heard by him for ſeveral miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he ſtopt, and began to muſe what he had beſt to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred alſo how he had already vanquiſhed many a danger: and that the danger of going back might be much more, then for to go forward, ſo he reſolved to go on. Yet the *Fiends* ſeemed to come nearer and nearer, but when they were come even almoſt at him, he cried out with a moſt vehement voice, *I will walk in the ſtrength of the Lord God*; ſo they gave back, and came no further.

Chriſtian put to a ſtand, but for a while.

One thing I would not let ſlip, I took

took notice that now poor *Christian* was ſo confounded, that he did not know his own voice: and thus I perceived it: Juſt when he was come over againſt the mouth of the burning Pit, one of the wicked ones got behind him, and ſtept up ſoftly to him, and whiſperingly ſuggeſted many grievous blaſphemies to him, which he [a] verily thought had proceeded from his own mind. This put *Chriſtian* more to it than any thing that he met with before, even to think that he ſhould now blaſpheme him that he loved ſo much before; yet could he have helped it, he would not have done it: but he had not the diſcretion neither to ſtop his ears, nor to know from whence thoſe blaſphemies came.

[a] *Chriſtian made believe that he ſpake blaſphemies, when 'twas Satan that ſuggeſted them into his mind.*

When *Chriſtian* had travelled in this diſconſolate condition ſome conſiderable time, he thought he heard the voice of a man, as going before him, ſaying, *Though I walk through the valley of the ſhaddow of death, I will fear none ill, for thou art with me.*

Pſ. 23. 4.

Then was he glad, and that for theſe reaſons:

Firſt, Becauſe he gathered from thence

thence that ſome who feared God were in this Valley as well as himſelf.

Secondly, For that he perceived God was with them, though in that dark and diſmal ſtate; and why not, thought he, with me, though by reaſon of the impediment that attends this place, I cannot perceive it. Iob. 9. 11.

Thirdly, For that he hoped (could he over-take them) to have company by and by. So he went on, and called to him that was before, but he knew not what to anſwer, for that he thought himſelf to be alone: And by and by, the day broke; then ſaid *Chriſtian, He hath turned the ſhadow of death into the morning.* Amos 5. 8. *Chriſtian glad at break of day.*

Now morning being come, he looked back, not of deſire to return, but to ſee, by the light of the day, what hazards he had gone through in the dark. So he ſaw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; alſo how narrow the way was which lay betwixt them both; alſo now he ſaw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off, for after break of day, they came not nigh; yet they were diſcovered to him,

him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, tho he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that tho the first part of the Valley of the Shadow of death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep holes and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he, *His candle shineth on my*

Job 29. 3.

head

head, and by his light I go through darkneſs.

In this light therefore, he came to the end of the Valley. Now I ſaw in my Dream, that at the end of this Valley lay blood, bones, aſhes, and mangled bodies of men, even of Pilgrims that had gone this way formerly: And while I was muſing what ſhould be the reaſon, I eſpied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whoſe Power and Tyranny the Men whoſe bones, blood, aſhes, *&c.* lay there, were cruelly put to death. But by this place *Chriſtian* went without much danger, whereat I ſomewhat wondered; but I have learnt ſince, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reaſon of age, and alſo of the many ſhrewd bruſhes that he met with in his younger dayes, grown ſo crazy, and ſtiff in his joynts, that he can now do little more then ſit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, becauſe he cannot come at them.

So I ſaw that *Chriſtian* went on his

his way, yet at the sight of the *old Man*, that sat in the mouth of the *Cave*, he could not tell what to think, specially because he spake so him; though he could not go after him, saying, *You will never mend, till more of you be burned*: but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian*,

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, Devils, Hell and Sin,
Did compass me, while I this Vale was in:
Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catcht, intangled, and cast down:
But since I live, let JESUS wear the Crown.

Now

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them: up there therefore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So-ho; stay and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cried again, Stay, stay, till I come up to you: But *Faithful* answered, *No*, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somwhat moved, and puting to all his strength, he quickly got up with *Faithful*, and did also over-run him, so the *last was first*. Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, untill *Faithful* came up to help him.

Christian overtakes Faithful.

Christians fall, makes Faithful and he go lovingly together.

Then I saw in my Dream, they went very lovingly on together; and had sweet discourse of all things that had happened to them in their Pilgrimage; and thus *Christian* began.

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have overtaken you, and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.*

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me, wherefore I was forced to come thus much of the way alone.

Chr. *How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage?*

Faith. Till I could stay no longer; for there was great talk presently after you was gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Their talk about the Country from whence they came.

Chr. *What! Did your Neighbours talk so?*

Faith. Yea, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to escape the danger?*

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the

came

course, I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above: and therefore I have made mine escape.

Chr. *Did you hear no talk of Neighbour* Pliable?

Faith. Yes *Christian*, I heard that he followed you till he came at the Slough of *Dispond*, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabled with that kind of dirt.

Chr. *And what said the Neighbours to him?*

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People: some do mock and despise him, and scarce will any set him on work. He is now seven times worse then if he had never gone out of the City.

How Plyable was accounted of when he got home.

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

Faith. Oh, they say, Hang him, he is Taurn-Coat, he was not true to his profession I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Jer. 29. 18 & 19.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

The Dog and Sow.

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the City, for it is happened to him according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was Washed to her wallowing in the mire.*

Faith. They are my fears of him too: But who can hinder that which will be?

Well Neighbour *Faithful*, said *Christian*, let us leave him; and talk of things that more immediately concern our selves. *Tell me now, what you have met with in the way as you came; for I know you have met with*

some

some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceive you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief.

Faithfull assaulted by Wanton.

Chr. *'Twas well you escaped her Net; Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?*

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the content of a good conscience.*

Faith. You know what I mean, all carnal and fleshly content.

Chr. *Thank God you have escaped her: The[a] abhorred of the Lord shall fall into her Ditch.*

[a] Pro: 22. 14.

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. *Why, I tro you did not consent to her desires?*

Faith. No, not to defile my self;

Pro. 5. 5. Job 31. 1. for I remembred an old writing that I had seen, which saith, *Her steps take hold of Hell.* So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way.

He is assaulted by Adam the first.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him, That I was a Pilgrim, going to the Cœlestial City: Then said the old Man, *Thou lookest like an honest fellow; Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I asked him his name, and where he dwelt? He said his name was *Adam the first, and I dwell in the Town of* b *Deceit.* I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights; and his wages, that I should be his Heir at last.* I further asked him, What House he kept, and what other Servants he had? So he told me, *That his House was maintained with all the dainties in the world, and that his*

b Eph. 4. 22.

Ser-

Servants were those of his own begetting. Then I asked, If he had any children? He said that he had but three Daughters; *The c lusts of the flesh, the lusts of the eyes, and the pride of life,* and that I should marry them all, if I would. Then I asked, How long time he would have me live with him? And he told me, *As long as he lived himself.*

c 1 Joh. 2.16.

Chr. *Well, and what conclusion came the* Old Man, *and you to, at last?*

Faith. Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; But looking in his forehead as I talked with him, I saw there written, *Put off the old Man with his deeds.*

Chr. *And how then?*

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul: So I turned

to go away from him: But just as I turned my self to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself; This made me cry, [d] *O wretched Man!* So I went on my way up the Hill.

d Rom. 7. 24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. *Just there,* said *Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.*

Faith. But good Brother hear me out: So soon as the Man over-took me, he was but a word and a blow: for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first*; and with that, he struck me another deadly blow on the breast, and beat me down backward, so I lay at his foot as dead as before. So when

when I came to my self again, I cried him mercy; but he said, I know not to shew mercy, and with that knockt me down again. He had doubtless made a hand of me, but that one came by, and bid him forbear.

Chr. *Who was that, that bid him forbear?*

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands, and his side; then I concluded that he was our Lord So I went up the Hill.

Chr. *That Man that overtook you, was* Moses, [c] *he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.*

c The temper of Moses.

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, He would burn my House over my head, if I staid there.

Chr. *But did not you see the House that stood there on the top of that Hill on the side of which* Moses *met you?*

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were asleep, for it was about Noon; and because I had so much

much of the day before me, I passed by the Porter, and came down the Hill.

Chr. *He told me indeed that he saw you go by, but I wish you had called at the House, for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of* Humility?

Faithfull assaulted by Discontent.

Faith. Yes, I met with one *Discontent*, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without *Honour*; he told me moreover, That there to go, was the way to disobey all my Friends, as Pride, Arogancy, Self-Conceit, worldly Glory, with others, who he knew, as he said, would be very much offended, if I made such a Fool of my self, as to wade through this Valley.

Chr. *Well, and how did you answer him?*

Faithfuls answer to Discontent

Faith. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations, *according to the flesh*) yet since I became

a

a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now, no more then if they had never been of my Linage; I told him moreover, That as to this Valley, he had quite miss-represented the thing: *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, then chuse that which he esteemed most worth our affections.

He is assaulted with Shame

Chr. *Met you with nothing else in that Valley?*

Faith. Yes, I met with *Shame*; But of all the Men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after after a little argumentation (and some what else) but this bold faced *Shame*, would never have done.

Chr. *Why, what did he say to you?*

Faith. What! why he objected against Religion it self; he said it was a pitiful low sneaking business for a Man to mind Religion; he said that a tender conscience was an un-manly thing, and that for a Man to watch over

over his words and ways, ſo as to tye up himſelf from that hectoring liberty, that the brave ſpirits of the times accuſtom themſelves unto, would make me the Ridicule of the times. He objected alſo, that but few of the Mighty, Rich, or Wiſe, were ever of my opinion; nor any of them, before they were perſwaded to be Fools, and to be of a voluntary fondneſs, to venture the loſs of all, *for no body elſe knows what.* He moreover objected the baſe and low eſtate and condition of thoſe that were chiefly the Pilgrims of the times; in which they lived, alſo their ignorance, and want of underſtanding in all natural Science. Yea, he did hold me to it at that rate alſo, about a great many more things then here I relate; as, that it was a *ſhame* to ſit whining and mourning under a Sermon, and a *ſhame* to come ſighing and groaning home. That it was a *ſhame* to ask my Neighbour forgiveneſs for petty faults, or to make reſtitution where I had taken from any: He ſaid alſo that Religion made a man grow ſtrange to the great, becauſe of a few vices (which he call-

1 Cor. 1. 26. cha. 3. 18.

Phi. 3. 7, 8

ed

ed by finer names) and made him own and respect the base, because of the same Religious fraternity. And is not this, said he, a *shame*?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off. But at last I began to consider, *That that which is highly esteemed among Men, is had in abomination with God.* And I thought again, This *Shame* tells me what men are, but it tells me nothing what God, or the word of God is. And I thought moreover, That at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the Highest. Therefore thought I, what God says, is best, is best, though all the Men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the

poor

poor that loveth Christ, is richer then the greatest Man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Soveraign Lord? How then shall I look him in
Mar. 8. 38. the face at his coming? Should I now be *ashamed* of his ways, and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'Twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so, at last I got past this *importunate* one.

The tryals that those men do meet withal
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or sometime else, we by them
May be taken overcome, and slain.

O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like men.

Chr. *I am glad, my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayst, I think he has the wrong name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does, but let us still resist him; for notwithstanding all his Bravadoes, he promoteth the Fool, and none else.* The Wise shall Inherit Glory, *said* Solomon, but shame shall be the promotion of Fools. Pro 3 35:

Faith. *I think we must cry to him for help against shame, that would have us be valiant for the Truth upon the Earth.*

Chr. *You say true. But did you meet no body else in that Valley?*

Faith. No not I, for I had Sun-shine all the rest of the way, through that, and also through the Valley of the shadow of death.

Chr.

Chr. *'Twas well for you, I am sure it fared far otherwise with me.* I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me; especially when he got me down, and crusht me under him, as if he would have crusht me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me, *He was sure of me*: but *I cried to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should a been killed there, over, and over; But at last, day brake, and the Sun rise, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose name is *Talkative*, walking at a distance besides them, (for in this place, there was room enough for them all to walk) *He was a tall Man, and something more comely at a distance*

Talkative *described.*

distance then at hand. To this Man, *Faithful* addressed himself in this manner.

Faith. *Friend, Whither away? Are you going to the Heavenly Country?*

Talk. I am going to that same place.

Faith. *That is well; Then I hope we may have your good Company.*

Talk. With a very good will, will I be your Companion.

Faith. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.* Faithful and Talkative enter discourse.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me. Talkative dislikes bad discourse.

Faith. *That is indeed a thing to be lamented, for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of Heaven?*

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance: If a man doth delight to talk of the History or the Mystery of things, or if a man doth love to talk of Miracles, Wonders or Signs, where shall he find things Recorded so delightful, and so sweetly penned, as in the holy Scripture?

Faith. *That's true: but to be profited by such things in our talk, should be that which we design.*

Talk. That is it that I said: for to talk of such things is most profitable, for by so doing, a Man may get knowledge of many things, as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly, By this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christs righteousness, &c. Besides, by this a man may learn by talk, what it is to repent, to believe, to

Talkatives fine discourse.

to pray, to suffer, or the like: by this also a Man may learn what are the great promises & consolations of the Gospel, to his own comfort. Further, by this a Man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life: but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, Heavenly knowledge of these, is the gift of God; no man attaineth to them by human industry, or only by the talk of them.*

Talk. All this I know very well, for a man can receive nothing except it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this

O brave Talkative

Faith. *Well then, said* Faithful, *what is that one thing, that we shall at this time found our discourse upon?*

O brave Talkative

Talk. What you will: I will talk of things Heavenly, or things Earthly; things Moral, or things Evangelical; things Sacred, or things Prophane; things past, or things to come; things forraign, or things at home; things more Essential, or things Circumstantial: provided that all be done to our profit.

Faithful *beguiled by* Talkative.

Faith. Now did *Faithful* begin to wonder; *and stepping to* Christian, *(for he walked all this while by himself,) he said to him, (but softly) What a brave Companion have we got! Surely this man will make a very excellent Pilgrim.*

Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

Chr. At this *Christian* modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Faith. *Do you know him then?*

Chr. Know him! Yes, better then he knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

Faith.

Faith. *Whose Son is he? And where-about doth he dwell?*

Chr. He is the Son of one *Saywell*, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*: and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. *Well, he seems to be a very pretty man.*

Chr. That is, to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying, That he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shews best at a distance; but very near, more unpleasing.

Faith. *But I am ready to think you do but* jest, *because you* smiled.

Chr. God-forbid that I should *jest*, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: This man is for any company, and for any *talk*; as he *talketh now* with you, so will he *talk*, when he is on the *Ale-bench*: and the more

drink he hath in his crown; the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath, lieth in his *tongue*, and his Religion is to make a noise *therewith*.

Faith. *Say you so! Then am I in this man greatly deceived.*

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say and do not: but the Kingdom of God is not in word, but in power.* He *talketh* of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to *talk* of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there, neither Prayer, nor sign of Repentance for sin: Yea, the brute in his kind serves God far better then he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common People

Mar. 23. 1 Cor. 4. 20. Talkative *talks, but does not.*

His house is empty of Religion.

He is a stain to Religion. Rom. 2. 24. 25.

People that know him, *A Saint abroad, and a* Devil *at home*: His poor Family finds it so, he is such a *churl*, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk then with him, for fairer dealing they shall have at their hands. This *Talkative*, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he findeth in any of them a *foolish timorousness* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads, and by no means will imploy them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall, and will be, if God prevent not, the ruine of many more.

The proverb that goes of him

Men shun to deal with him,

Faith. *Well, my Brother, I am bound to believe you, not only because you say you know him, but also because like a Christian, you make your reports*

of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea, had he received this report at *their* hands only that are enemies to Religion, I should have thought it had been a slander: (A lot that often falls from bad mens mouths upon good mens Names and Professions:). But all these things, yea and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him *Brother*, nor *Friend*, the very naming of him among them, makes them blush, if they know him.

Fa. *Well, I see that Saying and Doing are two things, and hereafter I shall better observe this distinction.*

The Carkass of Religion.

Chr. They are two things indeed, and are as diverse as are the Soul and the Body: For as the Body without the Soul, is but a dead Carkass; so *Saying*, if it be alone, is but a dead Carkass also. The Soul of Religion is the practick part: *Pure Religion*

gion and undefiled before God and the Father, is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the World. This Talkative is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, Were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the World is compared to our Harvest, and you know men at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith: But I speak this, to shew you how insignificant the profession of *Talkers* will be at that day. Jam. 1. 27. 1 Pet. 2. 2, 3, 24, 25, 26. *See* Mat. 3. *and ch.* 25.

Fa. *This brings to my mind that of* Moses, *by which he describeth the beast that is clean. He is such an one that parteth the Hoof, and cheweth the Cud: Not that parteth the Hoof only, that* Levit. 11. Deut. 14.

cheweth

Faithful convinced of the badness of Talkative.

cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, retaineth the foot of a Dog, or Bear, and therefore he is unclean.*

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts, and I will add an other thing. *Paul* calleth some men, yea, and those great Talkers too, sounding Brass, and Tinckling Cymbals; that is, as he Expounds them in another place, *Things without life, giving sound.* Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their *sound* by their *talk*, be as if it were the *Tongue* or voice of an Angel.

1 Cor. 13. 1, 2, 3. ch. 14. 7.

Talkative *like to things that sound without life.*

Fait. *Well, I was not so fond of his Company at first, but I am as sick of it now. What shall we do to be rid of him?*

Chr

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your Company too, except God shall touch his heart and turn it.

Fait. *What would you have me to do?*

Chr. Why, go to him, and enter into some serious discourse about *the power of Religion*: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House or Conversation.

Fait. Then *Faithful* stept forward again, and said to *Talkative*: *Come, what cheer? how is it now?*

Talk. Thank you, Well. I thought we should have had a great deal of *Talk* by this time.

Fait. *Well, if you will, we will fall to it now; and since you left it with me to state the question, let be this: How doth the saving grace of God discover it self, when it is in the heart of man?*

Talk. I perceive then that our talk must be *about the power of things*; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the heart,* it

Talkatives *false discovery of a work of grace.*

it causeth there a great out-cry against sin. Secondly ——

Fait. *Nay hold, let us consider of one at once; I think you should rather say, It showes it self by inclining the Soul to abhor its sin.*

Talk. Why, what difference is there between crying out against, and abhoring of sin?

To cry out against sin, no sign of Grace

Fait. *Oh, a great deal; a man may cry out against sin of policy, but he cannot abhor it, but by vertue of a Godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, and house, and conversation. Joseph's Mistris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as a Mother cries out against her child in her lap, when she calleth it naughty Girl, and then falls to hugging and kissing it.*

Talk. You lie at the catch, I perceive.

Fait. *No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery*

covery of a work of grace in the heart?

Talk. Great knowledge of Gospel Mysteries.

Great knowledge no sign of grace. 1 Cor. 13.

Fai. This signe should have been first, but first or last, it is also false; for Knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, Do you know all these things? And the Disciples had answered, Yes: He addeth, Blessed are ye if ye do them. He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: He that knoweth his Masters will, and doth it not. A man may know like an Angel, and yet be no Christian; therefore your sign is not true. Indeed to know, is a thing that pleaseth Talkers and Boasters, but to do, is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught: There is therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a

Knowledge and knowledge.

man

man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole heart, *Psal.* 119. 34.

True knowledge attended with endeavours

Talk. You lie at the catch again, this is not for edification.

Fait. *Well, if you please propound another sign how this work of grace discovereth it self where it is.*

Talk. Not I, for I see we shall not agree.

Fait. *Well, if you will not, will you give me leave to do it?*

Talk. You may use your Liberty.

One good signe of grace

Joh. 16.8. Rom. 7.24 Joh. 16.9 Mar. 16.16 Ps. 38.18 Jer. 31.19 Gal 2.15. Act 4. 12. Mat. 5 6. Rev 21.6.

Fait. *A work of grace in the soul discovereth it self, either to him that hath it, or to standers by.*

To him that hath it, thus. It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the ab-

solute

soluto necessity of closing with him for life, at the which he findeth hungrings and thirstings after him, to which hungrings, &c. the promise is made. According to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgement, before he can with steddiness conclude that this is a work of Grace.

To others it is thus discovered. Ro. 10. 10. Phil. 1. 27. Mat. 5. 6. Jo. 14. 15. Ps. 50. 23. Job. 42. 5. 6. Ezek. 20. 43.

1. *By an experimental confession of his Faith in Christ.* 2. *By a life answerable to that confession,* to wit, *a life of holiness; heart-holiness, family-holiness (if he hath a Family) and by Conversation-holiness in the World: which in the general teacheth him, inwardly to abhor his Sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World; not*

not by talk only, as an Hypocrite or Talkative Person may do: but by a practical Subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Another good sign of Grace.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

Faith. It is this, *Do you experience the first part of this description of it? and doth your life and conversation testifie the same? or standeth your Religion* in Word or in Tongue, *and not in* Deed *and* Truth? *pray, if you incline to answer me in this, say no more then you know the God above will say* Amen *to; and also, nothing but what your Conscience can justifie you in.* For, not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus, and thus, when my Conversation, and all my Neighbours tell me, I lye, is great wickedness.*

Talkative not pleased with Faithfuls question.

Talk. Then *Talkative* at first began to blush, but recovering himself,

Thus

Thus he replyed, You come now to Experience, to Conscience, and God; and to appeals to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a *Catechizer*; and though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions?

The reasons why Faithful put to him that question.

Faithful's plain dealing to Talkative.

Faith. *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in talk, and that your Conversation gives this your Mouth-profession the lye. They say You are a spot among Christians, and that Religion fareth the worse for your ungodly conversation, that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your Religion, and an Ale-House, and Covetousness, and uncleanness, and swearing, and lying, and vain Company-keeping, &c. will stand together*

gether. *The proverb is true of you, which is said of a Whore; to wit, That she is a shame to all Women; so you are a shame to all Professors.*

Talkative flings away from Faithful.

Talk. Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish, or melancholly Man, not fit to be discourſed with; and so adieu.

Chr. Then came up *Chriſtian*, and ſaid to his Brother, I told you how it would happen, your words and his lusts could not agree; he had rather leave your company, than reform his life: but he is gone as I ſaid, let him go; the loſs is no mans but his own, he has ſaved us the trouble of going from him; for he continuing, as I ſuppoſe he will do, as he is, he would have been but a blot in our Company: beſides, the Apoſtle ſays, *From ſuch withdraw thy ſelf.*

A good riddance.

Faith. *But I am glad we had this little diſcourſe with him, it may happen that he will think of it again; however, I have dealt plainly with him, and ſo am clear of his blood, if he periſheth.*

Chr. You did well to talk ſo plain-

ly

ly to him as you did, there is but little of this faithful dealing with men now a days; and that makes Religion so stink in the nostrills of many, as it doth: for they are these *Talkative* Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the Fellowship of the Godly) do stumble the World, blemish Christianity, and grieve the Sincere. I wish that all Men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them.

How Talkative *at first lifts up his Plumes!*
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful *talks of* Heart-work, *like the Moon*
That's past the full, into the wain he goes
And so will all, but he that Heart-work *knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a *Fair* kept, called *Vanity-Fair*: It is kept all the Year long, it beareth the name of *Vanity Fair*, because the Town where 'tis kept, *is lighter than* Vanity; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

Isa 40. 17. Eccl. 1. chap. 2. 11 17.

This Fair is no new erected business, but a thing of Ancient standing; I will shew you the original of it.

The Antiquity of this Fair.

Almost five thousand years agone, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through *that Town*

Town of *Vanity*, they contrived here to set up a Fair, a Fair wherein should be sold of *all sorts of Vanity*, and that it should last all the year long. Therefore at *this Fair* are all such Merchandize sold, As Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countreys, Kingdoms, Lusts, Pleasures and Delights of all sorts, as Whores, Bauds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not.

The Merchandize of this Fair.

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of all sorts.

Here are to be seen, and that for nothing, Thefts, Murders, Adulteries, False-swearers, and that of a blood-red colour.

And as in others fairs of less moment, there are the several Rows and Streets, under their proper names, where such and such Wares are vended: So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countreys, and Kingdoms,) where the Wares of this Fair are

The Streets of this fair.

honest to be found: Here is the *British* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *fairs* some one Commodity is as the chief of all the *fair*, so the Ware of *Rome* and her Merchandize is greatly promoted in *this fair*: Only our *English* Nation, with some others, have taken a dislike thereat.

1 Cor. 5. 10. *Christ went through this fair.*

Now, as I said, the way to the Celestial City lyes just thorow *this Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go thorow this Town, *must needs go out of the World*. The Prince of Princes himself, when here, went through *this Town* to his own Country, and that upon a *Fair-day* too: Yea, and as I think, it was *Beelzebub* the chief Lord of this *Fair*, that invited him to buy of his *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went thorow the *Town*. Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of

Mat. 4. 8. Luk. 4, 5. 6, 7.

the

the World in a little time, that he might, if possible, allure that Blessed One, to *turn aside* and *buy* some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*, without laying out so much as one Farthing upon these *Vanities*. This *Fair* therefore is an Ancient thing, of long standing, and a very great *Fair*.

Christ bought nothing in this fair.

Now these Pilgrims, as I said, must needs go thorow this *fair*. Well so they did; but behold, even as they entred into the *fair*, all the people in the *fair* were moved, and the Town it self as it were in a Hubbub about them; and that for several reasons: For,

The Pilgrims enter the fair

The fair in a hubbub about them

First, The Pilgrims were cloathed with such kind of Raiment, as was diverse from the Raiment of any that Traded in that *fair*. The people therefore of the *fair* made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

The first cause of the hubbub.

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech, for few could understand what they said; they naturally spoke the Language of *Canaan*,

1 Cor. 2. 7, 8.

2d. Cause of the hubbub.

but they that kept the *fair*, were the men of this World: So that from one end of the *fair* to the other, they seemed *Barbarians* each to the other.

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not, so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying that their Trade and Traffick was in Heaven.

Psal. 119. 37.

Phil. 3. 19. 20.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they, looking gravely upon him, said, *We buy the Truth.* At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub and great stir in the *fair*, in so much that all order was confounded. Now was word presently brought to the *great one* of the *fair*, who quickly came down, and deputed some of his

Prov. 23. 23.

They are mocked.

The fair in a hubbub.

his moſt truſty friends to take theſe men into examination, about whom the *fair* was almoſt overturned. So the men were brought to examination; and they that ſat upon them, asked them whence they came, whether they went, and what they did there in ſuch an unuſual Garb? The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the Heavenly *Jeruſalem*; and that they had given none occaſion to the men of the Town, nor yet to the Merchandizers, thus to abuſe them, and to let them in their Journey. Except it was, for that, when one asked them what they would buy, they ſaid they would *buy the Truth*. But they that were appointed to examine them, did not believe them to be any other then Bedlams and Mad, or elſe ſuch as came to put all things into a confuſion in the *fair*. Therefore they took them and beat them, and beſmeared them with dirt, and then put them into the Cage, that they might be made a Spectacle to all the men of the *fair*. There therefore they lay for ſome time,

They are examined.

They tell who they are and whence they came.

They are not believed.

They are put in the Cage.

time, and were made the objects of any mans sport, or malice, or revenge. The great one of the *fair* laughing still at all that befel them. But the men being patient, and not rendering railing for railing, but contrarywise blessing, and giving good words for bad, and kindness for injuries done; Some men in the *fair* that were more observing, and less prejudiced then the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, That for ought they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that Traded in their *fair*, that were more worthy to be put into the Cage, yea, and Pillory too, then were the men that they had abused. Thus, after divers words had passed on both sides, (the men themselves behaving themselves all the while very wisely and

Their behaviour in the Cage.

The men of the fair do fall out among themselves about these two men.

and soberly before them, y they fell to some Blows, and did hurt one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *fair*. So they beat them pitifully, and hanged Irons upon them, and led them in Chaines, up and down the *fair*, for an example and a terror to others, lest any should further speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *fair*. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage nor Irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *fair*.

They are made the Authors of this disturbance.

They are led up and down the fair in chaines for a terror to others.

Some of the men of the fair won to them.

Their adversaries resolve to kill them.

Then were they remanded to the Cage again until further order should be

taken with them. So they put them in, and made their feet fast in the Stocks. Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and arraigned; the Judge's name was Lord *Hategood*. Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

They are again put into the Cage and after brought to Tryal.

Their Indictment.

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous opinions, in contempt of the Law of their Prince.

Faithfuls answer for himself.

Then *Faithful* began to answer, That he had only set himself against that which had set it self against him that is higher then the highest. And said he, As for disturbance, I make none, being my self a man of Peace; the Party that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is

Beelzebub

Beelzebub, the Enemy of our Lord, I defie him and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*. They was then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him.

Then stood forth *Envy*, and said to this effect, My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench. That he is ——

Judge. Hold, give him his Oath; So they sware him. Then he said, My Lord, This man, notwithstanding his plausible name, is one of the vilest men in our Countrey; He neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once my self affirm, That Chri-

stianity

Holiness, and the Customs of our Town of Vanity, *were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the Judge say to him, Hast thou any more to say?

Env. My Lord I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather then any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this *Town*; for then talking with him, I heard him say,

That

That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, *to wit*, That we still do worship in vain, are yet in our Sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pickthanks *Testimony.*

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Oldman*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of vain-glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noble Men should have any longer a being in this Town.

Sins are all Lords and Great ones.

Besides,

Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villian, with many other such like vilifying terms, by which he hath bespattered most of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

Faithfuls *defence of himself.*

Faith. *May I speak a few words in my own defence?*

Judg. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Customs, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said a miss in this, convince me of my errour, and I am ready here before you to make my recantation.

2. As

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this, *That in the worship of God there is required a divine Faith; but there can be no divine Faith, without a divine Revelation of the will of God: therefore whatever is thrust into the worship of God, that is not agreeable to a divine Revelation, cannot be done but by an humane Faith, which Faith will not profit to Eternal life.*

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the Rablement his Attendants, by this Gentlemen named, are more fit for a being in Hell, then in this Town and Country; *and so the Lord have mercy upon me.*

The Judge his speech to the Jury.

Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him,

or ſave his life. But yet I think meet to inſtruct you into our Law.

There was an Act made in the days
Exod. 1. of *Pharaoh* the Great, Servant to our Prince, That leſt thoſe of a contrary Religion ſhould multiply and grow too ſtrong for him, their Males ſhould be thrown into the River. There was alſo an Act made in the days of *Ne-*
Dan. 3. *buchadnezzar* the Great, another of his Servants, That whoever would not fall down and worſhip his golden Image, ſhould be thrown into a fiery Furnace. There was alſo an
Dan. 6. Act made in the days of *Darius*, That who ſo, for ſome time, called upon any God but his, ſhould be caſt into the Lions Den. Now the ſubſtance of theſe Laws this Rebel has broken, not only in thought (which is not to be born) but alſo in word and deed; which muſt therefore needs be intollerable.

For that of *Pharaoh*, his Law was made upon a ſuppoſition, to prevent miſchief, no Crime being yet apparent; but here is a Crime apparent. For the ſecond and third, you ſee he diſputeth againſt our Religion; and for the Treaſon he hath confeſſed, he deſerveth to die the death. Then

Then went the Jury out, whose names were Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first Mr. *Blind-man*, the foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good*, *Away with such a fellow from the Earth.* *Ay*, said Mr. *Malice*, *for I hate the very looks of him.* Then said Mr. *Love-lust*, *I could never indure him.* *Nor I*, said Mr. *Live-loose*, *for he would alwayes be condemning my way.* *Hang him, hang him*, said Mr. *Heady.* *A sorry Scrub*, said Mr. *High-mind.* *My heart riseth against him*, said Mr. *Enmity.* *He is a Rogue*, said Mr. *Lyar.* *Hanging is too good for him*, said Mr. *Cruelty.* *Let's dispatch him out of the way*, said Mr. *Hate-light.* Then said Mr. *Implacable*, *Might I have all the World given me, I could not be reconciled to him, therefore let us forthwith bring him in*

guilty of death: And so they did, therefore he was presently Condemned, To be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

The Cruel death of Faithful.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffetted him, then they Lanced his flesh with Knives; after that, they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end. Now, I saw that there stood behind the multitude, a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds, with sound of Trumpet, the neareſt way to the Coelestial Gate.

Christian is still alive.

But as for *Christian*, he had some respit, and was remanded back to prison, so he there remained for a space: But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

Well

Well Faithful, thou hast faithfully profest
Unto thy Lord: with him thou shalt be
blest;
When Faithless ones, with all their
vain delights,
Are crying out under their hellish plights
Sing, Faithful, sing; and let thy name
survive,
For though they kill'd thee, thou art yet
alive.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being made so by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *fair*) who joyned himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian*. This *Hopeful* also told *Christian*, that there were many more of the men in the *fair* that would take their time and follow after.

Christian has another Companion.

There is more of the men of the fair will follow

So I saw that quickly after they were got out of the *fair*, they over-

took one that was going before them, whose name was *By-ends*; so they said to him, What Countrey-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cœlestial City, (but told them not his name.)

They overtake By-ends.

From Fair-speech, *said* Christian; *is there any that be good live there?*

By-ends. Yes, said *By-ends*, I hope.

Chr. *Pray, Sir, what may I call you?*

By-ends. I am a Stranger to you, and you to me; if you be going this way, I shall be glad of your Company; if not, I must be content.

By-ends loth to tell his name.

Chr. *This Town of* Fair-speech, *I have heard of it, and, as I remember, they say 'tis a Wealthy place.*

Byends. Yes, I will assure you that it is, and I have very many Rich Kindred there.

Chr. *Pray who are your Kindred there, if a man may be so bold?*

By-ends. To tell you Truth, I am a Gentleman of good Quality; yet my Great Grand-father was but a Water-man, looking one way, and Rowing another; and I got most of my Estate by the same occupation.

Chr.

Chr. *Are you a Married man?*

By-ends. Yes, and my Wife is a very Virtuous woman, the Daughter of a Virtuous woman: She was my Lady *Fainings* Daughter, therefore she came of a very Honourable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are alwayes most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud it.

The wife and Kindred of By-ends.

Where By-ends differs from others in Religion.

Then *Christian* stept a little a-side to his Fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our Company, as dwelleth in all these parts. Then said *Hopeful*, *Ask him; methinks he should not be ashamed of his name.* So *Christian* came up with him again, and said, Sir, you talk as if you knew something more then all

the World doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech*?

By-ends. That is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this name?*

How By-ends *got his name.*

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was, That I had always the luck to jump in my Judgement with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. *I thought indeed that you was the man that I had heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.*

By-ends. Well, If you will thus imagine, I cannot help it. You shall find me

me a fair Company-keeper, if you will ſtill admit me your aſſociate.

He deſires to keep Company with Chriſtian.

Chr. If you will go with us, you muſt go againſt Wind and Tide, the which, I perceive, is againſt your opinion. You muſt alſo own Religion in his Rags, as well as when in his Silver Slippers, and ſtand by him too, when bound in Irons, as well as when he walketh the Streets with applauſe.

By-ends. You muſt not impoſe, nor Lord it over my Faith; leave me to my liberty, and let me go with you.

Chr. Not a ſtep further, unleſs you will do in what I propound, as we.

Then ſaid *By-ends*, I ſhall never deſert my old Principles, ſince they are harmleſs and profitable. If I may not go with you, I muſt do as I did before you overtook me, even go by my ſelf, untill ſome overtake me that will be glad of my Company.

Then *Chriſtian* and *Hopeful* outwent him, and went till they came at a delicate Plain, called *Eaſe*, where they were with much content; but that plain was but narrow, ſo they were quickly got over it. Now at the further ſide of that plain, was a little Hill called *Lucre*, and in that *Hill*

The eaſe that Pilgrims have is but little in this life

Lucre Hill dangerous Hill.

a *Silver-Mine*, which ſome of them that had formerly gone that way, becauſe of the rarity of it, had turned aſide to ſee; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were ſlain; ſome alſo had been maimed there, and could not to their dying day be their own men again.

Then I ſaw in my Dream, that a little off the road, over againſt the *Silver-Mine*, ſtood *Demas*, (*Gentleman*-like,) to call to Paſſengers to come and ſee: Who ſaid to *Chriſtian*, and his Fellow; Ho, turn aſide hither, and I will ſhew you a thing.

Chr. *What thing ſo deſerving, as to turn us out of the way?*

De. Here is a Silver-*Mine*, and ſome digging in it for Treaſure; if you will come, with a little paines you may richly provide for your ſelves.

Hopeful *tempted to go, but* Chriſtian *holds him back.*

Hopef. Then ſaid Hopeful, *Let us go ſee.*

Chr. Not I, ſaid *Chriſtian*; I have heard of this place before now, and how many have there been ſlain; and beſides, that Treaſure is a ſnare to thoſe that ſeek it, for it hindreth them in their Pilgrimage. Then *Chriſtian*

ſtian called to *Demas*, ſaying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage?* Hoſ. 4. 18.

De. Not very dangerous, except to thoſe that are careleſs: but withal, he *bluſhed* as he ſpake.

Chr. Then ſaid *Chriſtian* to *Hopeful*, Let us not ſtir a ſtep, but ſtill keep on our way.

Hope. *I will warrant you, when* By-ends *comes up, if he hath the ſame invitation as we, he will turn in thither to ſee.*

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

De. Then *Demas* called again, ſaying, But will you not come over and ſee?

Chr. Then *Chriſtian* roundly anſwered, ſaying, *Demas*, Thou art an Enemy to the right ways of the Lord of this way, and haſt been already condemned for thine own turning aſide, by one of his Majeſties Judges; and why ſeekeſt thou to bring us into the like condemnation? Beſides, if we at all turn aſide, our Lord the King will certainly hear thereof; and will there put us to

Chriſtian *roundeth up* Demas. 2 Tim. 4. 10.

ſhame,

shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not it by the which I have called thee?

De. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gehazi* was your Great Grandfather, and *Judas* your Father, and you have trod their steps. It is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

2 Kings 5 20. Mat. 26. 14, 15. chap. 27. 3, 4, 5.

By-ends gets over to Demas.

By this time *By-ends* was come again within sight, and he at the first beck went over to *Demas*. Now whether he fell into the Pit, by looking over the brink thereof; or whether he went down to dig, or whether he was smothered in the bottom, by the damps that commonly arise, of these

these things I am not certain: But this I observed, that he never was seen again in the way.

By-ends and Silver-Demas both agree; One calls, the other runs, that he may be,
A sharer in his Lucre: so these two
Take up in this World, and no further go.

I saw then, that they went on their way to a pleasant River, which *David the King* called the *River of God*; but *John, The River of the water of life*: Now their way lay just upon the bank of the River: here therefore *Christian* and his Companion walked with great delight; They drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River on either side were *green Trees*, that bore all manner of Fruit; and the leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and the leaves they eat, to prevent Surfeits, and other Diseases that are incident to those that

A *River* Ps. 65. 9. Rev. 22. Ezek. 47.

Trees by the River. The Fruit and leaves of the Trees

that bear their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lilies; And it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights.

A Meadow in which they lie down to sleep.
Ps. 22.
Isa. 14. 30.

Behold ye how these Christal streams do glide
(To comfort Pilgrims) by the High-way side;
The Meadows green, besides their fragrant smell,
Yield dainties for them: And he that can tell
What pleasant Fruit, yea Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream, that they

they had not journied far, but the River and the way, for a time, parted. At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; *So the soul of the Pilgrims was much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road, a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path-Meadow*. Then said *Christian* to his fellow, If this Meadow lieth along by our way side, lets go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish said *Christian*, here is the easiest going; come good *Hopeful*, and lets us go over.

Num. 21. 4.

By Path-Meadow.

One temptation does make way for another

Hop. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being perswaded by his fellow, went after him over

Strong Christians may lead weak ones out of the way.

over the Stile. When they were gone over, and were got into the Path, they found it very eaſie for their feet; and withal, they looking before them, eſpied a Man walking as they did, (and his name was *Vain-confidence*) ſo they called after him, and asked him whither that way led? he ſaid, To the Coeleſtial Gate. Look, ſaid *Chriſtian*, did not I tell you ſo? by this you may ſee we are right: ſo they followed, and he went before them. But behold the night came on, and it grew very dark, ſo that they that were behind, loſt the ſight of him that went before.

He therefore that went before (*Vain-confidence* by name) not ſeeing the way before him, fell into a deep Pit, which was on purpoſe there made by the Prince of thoſe grounds, to catch *vain-glorious* fools withall, and was daſhed in pieces with his fall.

Iſa. 9. 16 *A Pit to catch the vain-glorious in.*

Now *Chriſtian* and his fellow heard him fall. So they called, to know the matter, but there was none to anſwer, only they heard a groaning. Then ſaid *Hopeful*, Where are we now? Then was his fellow

ſilent

silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

Reasoning between Christian and Hopeful.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this path should have led us out of the way?

Hope. I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Christians repentance for leading of his Brother out of the way.

Hope. Be comforted my Brother for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have with me a merciful Brother: But we must not stand thus, let's try to go back again.

Hope. But good Brother let me go before.

Chr. No, if you please, let me go first, that if there be any danger, I

may be first therein, because by my means we are both gone out of the way.

Hope. *No, said* Hopeful, *you shall not go first, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the High-way, even the way that thou wentest, turn again*: But by this time the Waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, then going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Jer. 31. 21. *They are in danger of drowning as they go back.*

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting-Castle*, the owner whereof was *Giant*

They sleep in the grounds of Giant Despair.

Giant Despair, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay, from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were therefore here in evil case, and were far from friends and acquaintace. Now in this place,

He finds them in his ground, and carries them to Doubting *Castle,*

The Grievousness of their Imprisonment

Ps. 88. 18.

Christian had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

Well, on *Saturday* about midnight they began to *pray*, and continued in Prayer till almost break of day.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate Speech, *What a fool, quoth he, am I thus to lie in a stinking Dungeon, when I may as well walk at liberty?* I have a *Key* in my bosom, called *Promise*, that will, I am perswaded, open any Lock in *Doubting Castle*. Then said *Hopeful*, That's good News; good Brother pluck it out of thy bosom and try. Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the *Castle yard*, and with his *Key* opened the door also. After he went to the *Iron* Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to

A Key in Christians bosom called Promise, opens any Lock in Doubting Castle.

to make their escape with speed, but that Gate, as it opened, made such a creaking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, so that he could by no means go after them. Then they went on, and came to the Kings high way again, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof, *Over this Stile is the way to* Doubting-*Castle, which is kept by* Giant Despair, *who despiseth the King of the Celestial Country, and seeks to destroy his holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:

And let them that come after have a
care,
Leſt heedleſneſs makes them, as we, to
fare:
Leſt they, for treſpaſſing, his priſoners
are,
Whoſe Caſtle's Doubting, *and whoſe*
name's Deſpair.

The delectable mountains

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill, of which we have ſpoken before; ſo they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of water, where alſo they drank, and waſhed themſelves, and did freely eat of the Vineyards. Now there was on the tops of theſe Mountains, Shepherds feeding their flocks, and they ſtood by the high-way ſide. The Pilgrims therefore went to them, and leaning upon their ſtaves, (as is common with weary Pilgrims, when they ſtand to talk with any by the way,) they asked, *Whoſe delectable Mountains are theſe? and whoſe be the ſheep that feed upon them?*

They are refreſhed in the mountains.

Shep.

Shep. These Mountains are *Immanuels Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them. Joh. 10. 11

Chr. *Is this the way to the Celestial City?*

Shep. You are just in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that *shall* get thither indeed.

Chr. *Is the way safe, or dangerous?*

Shep. Safe for those for whom it is to be safe, *but transgressors shall fall therein.* Hos. 14. 9.

Chr. *Is there in this place any relief for Pilgrims that are weary and faint in the way?*

Shep. The Lord of these Mountains hath given us a charge, *Not to be forgetful to entertain strangers*; Therefore the good of the place is even before you. Heb. 13. 1, 2.

I saw also in my Dream, that when the Shepherds perceived that they were way-fairing men, they also put questions to them, (to which they made answer as in other places,) as, Whence came you? and, How got you into the way? and, By what means

have you so persevered therein? For but few of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, *Welcome to the delectable Mountains.*

The Shepherds, I say, whose names were, *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to acquaint with us, and yet more to solace your selves with the good of these delectable Mountains. They told them, That they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we shew these

Pilgrims

Pilgrims some wonders; so when they had concluded to do it, they had them first to the top of an Hill called *Error*, which was very steep on the further side, and bid them look down to the bottom. So *Christian* and *Hopeful* looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by harkening to *Hymeneus*, and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, are they: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

The Mountain of Error.

Then I saw that they had them to the top of another Mountain, and the name of that is *Caution*; and bid them look far off. Which when they did, they perceived as they thought

Mount Caution.

thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What means this?*

The Shepherds then answered, Did you not see a little below these Mountains a *Stile* that led into a Meadow on the left hand of this way? They answered, Yes. Then said the Shepherds, From that Stile there goes a Path that leads directly to *Doubting-Castle*, which is kept by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that

that the saying of the wise Man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead.* Pr. 21. 26. Then *Christian* and *Hopeful* looked one upon another, with tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a lumbring noise as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian, What means this?* The Shepherds told them, saying, This is a By-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birth-right, with *Esau*: such as sell their Master, with *Judas*: such as blaspheme the Gospel, with *Alexander*: and that lie and dissemble, with *Ananias* and *Saphira* his wife. *A by-way to Hell.*

Hopef. Then said *Hopeful* to the Shepherds, *I perceive that these had*

on them, even every one, a shew of Pilgrimage as we have now; had they not?

Shep. Yes, and held it a long time too.

Hopef. *How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need cry to the Strong for strength.*

Shep. Ay, and you will have need to use it when you have it, too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Coelestial City, if they have skill to look through our Perspective Glass. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill called *Clear*, and gave them their Glass to look. Then they essayed to look, but

but the remembrance of that last thing that the Shepheards had shewed them, made their hand shake, by means of which impediment, they could not look steddily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place,

The fruit of slavish fear.

Thus by the Shepherds, *Secrets are reveal'd,*
Which from all other men are kept conceal'd.
Come to the Shepherds *then, if you would see*
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a *note of the way*, Another of them, *bid them beware of the flatterer*, The third, *bid them take heed that they sleep not upon the Inchanted Ground*, and the fourth, *bid them Godspeed*. So I awoke from my Dream.

And I slept, and Dreamed again, and saw the same two Pilgrims going down the Mountains along the Highway towards the City. Now a little below

below these Mountains, on the left hand, lieth the Countrey of *Conceit*, from which Countrey there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was *Ignorance*. So *Christian* asked him, *From what parts he came? and whither he was going?*

The Countrey of Conceit, out of which came Ignorance.

Chriſtian and Ignorance hath ſome talk.

Ign. Sir, I was born in the Countrey that lieth off there, a little on the left hand; and I am going to the Coeleſtial City.

Chr. *But how do you think to get in at the Gate, for you may find ſome difficulty there?*

Ign. As other good People do, ſaid he.

Chr. *But what have you to ſhew at that Gate, that may cauſe that the Gate ſhould be opened to you?*

Ign. I know my Lords will, and I have been a good Liver, I pay every man his own; I Pray, Faſt, pay Tithes, and give Alms, and have left my Countrey, for whither I am going.

Chr. *But thou cameſt not in at the Wicket-*

Wicket-gate, that is at the head of this way, thou camest in further through that same crooked Lane, and therefore I fear, however thou mayest think of thy self, when the reckoning day shall come, thou will have laid to thy charge, that thou art a Thief and a Robber, instead of admittance into the City.

Ignor. Gentlemen, ye be utter strangers to me, I know you not, be content to follow the Religion of your Countrey, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Countrey the next way into it. *He saith to every one, that he is a fool.*

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful*, whisperingly, *There is more hopes of a fool then of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one* Pr. 26.12. Eccl.10.3.

that

How to carry it to a fool.

that he is a fool. What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good of him?

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to imbrace, lest he remain
Still Ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them) them he will not save.

Hop. It is not good, I think, to say all to him at once, let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying of him back *to the door* that they saw in the side of the Hill. Now good *Christian* began

Mat. 12. 45. Prov. 5. 22.

began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the *Town* of *Apostacy*. But he did not perfectly see his face, for he did hang his head like a Thief that is found: But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and damnable Apostate*. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the Town of *Sincere*. The thing was this; at the entering in of this passage there comes down from *Broad-way-gate* a Lane called *Dead-mans-lane*; so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened, at that time, to come down that *Lane* from *Broad-way-gate* three Sturdy Rogues, and

The destruction of one Turn-away.

Christian telleth his Companion a story of Little-Faith.

Broad-way gate.

Dead mans Lane.

their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three brothers) and they espying *Little-faith* where he was, came galloping up with speed: Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatning Language bid him *stand*. At this, *Little-faith* looks as white as a Clout, and had neither power to *fight* nor *flie*. Then said *Faint-heart*, Deliver thy Purse; but he making no haste to do it, (for he was loth to lose his Money,) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, thieves. With that, *Guilt* with a great Club that was in his hand, strook *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by: But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for him-

Little-faith robbed by Faint-heart, Mistrust and Guilt.

They get away his Silver, and knocks him down.

himself. Now after a while, *Little-faith* came to himself, and getting up, made shift to scrabble on his way. This was the story.

Hopef. *But did they take from him all that ever he had?*

Christ. No: the place where his Jewels were, they never ransak't; so those he kept still; but as, I was told, the good man was much afflicted for his loss. For the Thieves got most of his spending Money. That which they got not (as I said) were Jewels, also he had a little odd Money left, but *scarce* enough to bring him to his Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) *with many a hungry belly* the most part of the rest of the way.

Little-faith *lost not his best things.*

1 Pet. 4: 18.

Little-faith *forced to beg to his Journeys end.*

Hopef. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Celestial gate?*

Chr. No, they got not that: though they missed it not through any good cunning of his, for he being dis-

He kept not his beſt things by his own cunning.

dismayed with their coming upon him, had neither power nor skill to hide any thing; ſo 'twas more by good Providence then by his Indeavour, that they miſt of *that good thing.*

2 Tim. 1. 14.

Hopef. *But it muſt needs be a comfort to him, that they got not this Jewel from him.*

Chr. It might have been great comfort to him, had he uſed it as he ſhould; but they that told me the ſtory, ſaid, That he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in their taking away his Money: indeed he forgot it a great part of the reſt of the Journey; and beſides, when at any time, it came into his mind, and he began to be comforted therewith, then would freſh thoughts of his loſs come again upon him, and thoſe thoughts would ſwallow up all.

2 Pet. 1. 9.

Hope. *Alas poor Man! this could not but be a great grief unto him.*

He is pitied by both.

Chr. Grief! Ay, a grief indeed! would it not a been ſo to any of us, had we been uſed as he, to be Robbed and wounded too, and that in a ſtrange

ſtrange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he ſcattered almoſt all the reſt of the way with nothing but doleful and bitter complaints. Telling alſo to all that over-took him, or that he over-took in the way as he went, where he was Robbed, and how; who they were that did it, and what he loſt, how he was wounded, and that he hardly eſcaped with life.

Hope. *But 'tis a wonder that his neceſſities did not put him upon ſelling, or pawning ſome of his Jewels, that he might have wherewith to relieve himſelf in his Journey.*

Chr. Thou talkeſt like one upon whoſe head is the Shell to this very day: For what ſhould he *pawn* them? or to whom ſhould he ſell them? In all that Country where he was Robbed, his Jewels were not accounted of, nor did he want that relief which could from thence be adminiſtred to him; beſides, had his Jewels been miſſing at the Gate of the Celeſtial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that

Chriſtian ſnibbeth his fellow for unadviſed ſpeaking.

would have been worse to him then the appearance and villany of ten thousand Thieves.

Hope. Why art thou so tart my Brother? Esau sold his Birth-right, *and that for a mess of Pottage; and that Birth-right was his greatest Jewel: and if he, why might not* Little-Faith *do so too?*

Heb. 12. 16.

A discourse about Esau *and* Little-Faith.

Chr. Esau did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that *Caytiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau*'s Birth-right was Typical, but *Little-faith*'s Jewels were not so. *Esau*'s belly was his God, but *Little-faith*'s belly was not so. *Esau*'s wants lay in his fleshly appetite, *Little-faith*'s did not so. Besides, *Esau* could see no further then to the fulfilling of his Lusts. *For I am at the point to dye*, said he, *and what good will this Birth-right do me?* But *Little-faith*, though it was his lot to have but a *little faith*, was by his *little faith* kept from such extravagancies, and made to *see* and *prize* his Jewels more, then to sell them,

Esau was ruled by his lusts. Gen. 25. 32.

them, as *Esau* did his Birth-right. You read not any where that *Esau* had *faith*, no not so much as a *little*: Therefore no marvel, if where the flesh only bears sway (as it will in that Man where *no* faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasions cannot be turned away.* When their minds are set upon their Lusts, they will have them what ever they cost. But *Little-faith* was of another temper, his mind was on things Divine; his livelyhood was upon things that were Spiritual, and from above; Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? or can you perswade the *Turtle-dove* to live upon Carrion, like the *Crow*? Though *faithless* ones, can for carnal Lusts, pawn, or morgage, or sell what they have, and themselves out right to boot; yet they that have *faith*, *saving faith*, though but a little of it, cannot

Esau never had faith

Jer. 2. 24.

Little-faith could not live upon Esaus Pottage.

A comparison between the Turtle-dove and the Crow.

cannot do so. Here therefore, my Brother, is thy mistake.

Hopef. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in troden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hopef. But Christian, These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a great heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Hopeful swaggers.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for *a great heart*, *Little-faith* had none; and I perceive by thee, my Brother, hadst thou been the Man concerned, thou art but for a brush, and then to yield.

No great heart for God, where there is but little faith

And

And verily, since this is the height of thy Stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

We have more courage when out, then when we are in

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless pit, who, if need be, will come in to their aid himself, and his voice is *as the roaring of a Lion.* I my self have been Ingaged as this *Little-faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit my self like a man; no man can tell what in that Combat attends us, but he that hath been in the Battle himself.

Psal. 22. 8. *Christian tells his own experience in this case.*

Hopef. *Well, but they ran you see, when they did but suppose that one* Great-Grace *was in the way.*

Chr. True, they often fled, both they and their Master, when *Great-*

The Kings Champion.

grace hath but appeared, and no marvel, for he is *the Kings Champion*. But I tho, you will put some difference between *Little-faith* and *the Kings Champion*; all the Kings Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliah* as *David* did? or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have *great* faith, some have *little*: this man was one of the weak, and therefore he went to the walls.

Hopef. *I would it had been* Great-grace, *for their sakes.*

Chr. If it had been he, he might have had his hands full: For I must tell you, That though *Great-grace* is excellent good at his Weapons, and has and can, so long as he keeps them at Swords point, do well enough with them: yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know what can he do.

Who so looks well upon *Great-*

graces

Grace's face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea once I heard he should say, (and that when he was in the Combat) *We despaired even of life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Heman*, and *Hezekiah* too, though Champions in their day, were forced to betir them, when by these assaulted; and yet, that notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girle.

Besides, their King is at their Whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And, of him it is said, *The Sword of him that layeth at him cannot hold the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie, Slingstones are turned with him into stubble, Darts are counted* Job. 41. 26

Leviathans sturdiness.

counted as ſtubble, he laugheth at the ſhaking of a Spear. What can a man do in this caſe? 'Tis true, if a man could at every turn have *Jobs* Horſe, and had skill and courage to ride him, he might do notable things. *For his neck is clothed with Thunder, he will not be afraid as the Graſhoper, the glory of his Noſtrils is terrible, he paweth in the Valley, rejoyceth in his ſtrength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The quiver rattleth againſt him, the glittering Spear, and the ſhield. He ſwalloweth the ground with fierceneſs and rage, neither believeth he that it is the ſound of the Trumpet. He ſaith among the Trumpets, Ha, ha; and he ſmelleth the Battel a far off, the thundring of the Captains, and the ſhoutings.*

The excellent mettle that is in Jobs Horſe

Job. 39. 19

But for ſuch footmen as thee and I are, let us never deſire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood, for ſuch commonly come by the worſt when tried. Witneſs *Peter*, of whom I made

made mention before. He would ſwagger, Ay he would: He would, as his vain mind prompted him to ſay, do better, and ſtand more for his Maſter, then all men: But who ſo foiled, and run down with theſe *Villains*, as he?

When therefore we hear that ſuch Robberies are done on the Kings High-way, two things become us to do: firſt to go out Harneſſed, and to be ſure *to take a Shield with us*: For it was for want of that, that he that laid ſo luſtily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath ſaid, *Above all take the Shield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* Eph. 6. 16.

'Tis good alſo that we deſire of the King a Convoy, yea that he will go with us himſelf. This made *David* rejoyce when in the Valley of the ſhaddows of death; and *Moſes* was rather for dying where he ſtood, then to go one ſtep without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thouſands that ſhall ſet themſelves Pſal. 3 5, 6, 7, 8. Pſal. 27. 1, 2, 3. *'Tis good to have a Convoy* Ex 33. 15.

selves against us, but without him,
Isa. 10. 4. *the proud helpers fall under the slain.*

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear hath not as yet devoured me; I hope God will also deliver us from the next uncircumcised *Philistine.*

Poor Little-faith! *Hast been among the Thieves!*
Wast robb'd! Remember this, Who so believes
And gets more faith, shall then a Victor be
Over ten thousand, else scarce over three.

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a *way* put it self into their *way*, and seemed withal, to lie as straight as the way which they should go; and

A way, and a way.

here

here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light Robe, came to them and asked them, Why they stood there? They answered, They were going to the Coelestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled that they knew not what to do; and with that, *the white Robe fell off the black mans back*; then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

Christian and his fellow deluded.

They are taken in a Net.

Chr. Then said *Christian* to his fellow,

low,

They bewail their conditions.

low, Now do I see my self in an errour. Did not the Shepherds bid us beware of the flatterers? As is
Pro. 29. 5. the saying of the Wise man, so we have found it this day: *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

Hopef. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the destroyer. Here *David* was wiser then wee; for saith
Psal. 17 4. he, *Concerning the works of men, by the word of thy lips, I have kept me from the Paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, He asked them whence they came? and what they did there? They told him, That they were poor Pilgrims going to *Sion*, but were led out of their way, by a black man, cloathed in white, who bid us, said they, follow him; for he was going thither too. Then said he with the

A shining one comes to them with a whip in his hand.

Whip,

Whip; it is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of light. So he rent the Net and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds *a note of direction for the way*? They answered, Yes. But did you, said he, when you was at a stand, pluck out and read your note? They answered, No. He asked them why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes: But we did not imagine, said they, that this fine-spoken man had been he.

Pro. 29. 5. Da 11. 32. 2 Cor. 11. 13, 14.

They are examined, and convicted of forgetfulness.

Deceivers fine spoken. Ro. 16. 18.

Then I saw in my Dream, that he commanded them to *lie down*; which when they did, he chastized them sore, to teach them the good way wherein they should walk; and as he chastized them, he said, *Be zealous*

Deu. 25. 2. 2 Chron. 6. 26, 27.

Rev. 3. 19.

They are whipt, and sent on their way.

as I love, I rebuke and chasten; be zealous therefore, and repent. This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way.

Come hither, you that walk along the way;
See how the Pilgrims fare, that go a stray!
They catched are in an intangling Net,
'Cause they good Counsel lightly did forget:
'Tis true, they rescu'd were, but yet you see
They're scourg'd to boot: Let this your caution be.

Now after a while, they perceived afar off, one coming softly and alone, all along the High-way to meet them. Then said *Christian* to his fellow, Yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hopef. I see him, let us take heed to our selves now, lest he should prove a *Flatterer* also. So he drew nearer

nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whether they were going. *The Atheist meets them*

Chr. *We are going to the Mount* Sion.

Then *Atheist* fell into a very great Laughter. *He Laughs at them.*

Chr. *What is the meaning of your Laughter?*

Atheist. I Laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your paines.

Chr. *Why man? Do you think we shall not be received?* *They reason together.*

Athist. Received! There is no such place as you Dream of, in all this World.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Countrey, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years: But find no more of it, then I did the first day I set out. Jer. 22.13. Ec. 10.15.

Chr. *We have both heard and be-*

lieve that there is such a place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek: But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further then you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that which I now see is not.

The Atheist takes up his content in this World.

Chr. Then said *Christian* to *Hopeful* his Fellow, *Is it true which this man hath said?*

Christian proveth his Brother.

Hopef. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our harkning to such kind of Fellows. What! no Mount *Sion!* Did we not see from the delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again.

Hopefuls gracious answer.

2 Cor. 5 7.

You should have taught me that Lesson, which I will round you in the ears w. thall; Cease, my Son, to hear the Instruction that causeth to err from the words of knowledge. I say my Brother, cease

Prov. 19. 27. Heb. 10. 39.

ceaſe to hear him, and let us believe to the ſaving of the Soul.

Chr. *My Brother, I did not put the queſtion to thee, for that I doubted of the Truth of our belief my ſelf: But to prove thee, and to fetch from thee a fruit of the honeſty of thy heart. As for this man, I know that he is blinded by the god of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.* A fruit of an honeſt heart. 1 Joh 2. 11

Hopef. Now do I rejoyce in hope of the Glory of God: So they turned away from the man; and he, Laughing at them, went his way.

I ſaw then in my Dream, that they went till they came into a certain Countrey, whoſe Air naturally tended to make one drowſie, if he came a ſtranger into it. And here *Hopeful* began to be very dull and heavy of ſleep, wherefore he ſaid unto *Chriſtian*, I do now begin to grow ſo drowſie, that I can ſcarcely hold up mine eyes; let us lie down here and take one Nap. *They are come to the inchanted ground.* Hopeful *begins to be drowſie.*

Chr. *By no means,* ſaid the other, *leſt ſleeping, we never awake more.* Chriſtian *keeps him awake.*

Hopef. Why my Brother? ſleep is ſweet to the Labouring man; we

may be refreshed if we take a Nap.

Chr. *Do you not remember that one of the Shepherds bid us beware of the Inchanted ground? He meant by that,* 1 Thes. 5. 6 *that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

He is thankful. *Hopef.* I acknowledge my self in fault, and had I been here alone, I had by sleeping run the danger of of death. I see it is true that the wise Eccl. 4. 9. man saith, *Two are better then one.* Hitherto hath thy Company been my mercy; *and thou shalt have a good reward for thy labour.*

To prevent drowsiness they fall to good discourse. Chr. *Now then,* said *Christian, to prevent drowsiness in this place, let let us fall into good discourse.*

Hopef. With all my heart, said the other.

Good discourse prevents drowsiness Chr. *Where shall we begin?*

Hopef. Where God began with us. But do you begin, if you please.

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsie slumbring eyes.

Saints

Saints fellowſhip, if it be manag'd well,
Keeps them awake, and that in ſpite of
hell.

Chr. Then *Chriſtian* began and ſaid, *I will ask you a queſtion. How came you to think at firſt of doing as you do now?*

Hopef. Do you mean, How came I at firſt to look after the good of my Soul?

Chr. *Yes, that is my meaning.*

Hopef. I continued a great while in the delight of thoſe things which were ſeen and ſold at our *fair*; things which, as I believe now, would have (had I continued in them ſtill) drowned me in perdition and deſtruction.

Chr. *What things were they?*

Hopef. All the Treaſures and Riches of the World. Alſo I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath-breaking, and what not, that tended to deſtroy the Soul. But I found at laſt, by hearing and conſidering of things that are Divine, which indeed I heard of you, as alſo of beloved *Faithful*, that was put to death for his Faith and good-living in *Vanity-fair*, *That the end of theſe things is death.* Rom. 6. 21 22, 23. Eph. 5. 6.

death. And that for these things sake, the wrath of God cometh upon the children of disobedience.

Chr. *And did you presently fall under the power of this conviction?*

Hopef. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. *But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?*

Hopef. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awaknings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr.

Chr. *Then as it seems, sometimes you got rid of your trouble.*

Hopef. Yes verily, but it would come into my mind again, and then I should be as bad, nay worse, then I was before.

Chr. *Why, what was it that brought your sins to mind again?*

Hopef. Many things, As,

1. If I did but meet a good man in the Streets; or,

2. If I have heard any read in the Bible; or,

3. If mine Head did begin to Ake; or,

4. I were told that some of my Neighbours were sick; or,

5. If I heard the Bell Toull for some that were dead; or,

6. If I thought of dying my self; or,

7. If I heard that suddain death happened to others.

8. But especially, when I thought of my self, that I must quickly come to Judgement.

Chr. *And could you at any time with ease get off the guilt of sin, when by any of these wayes it came upon you?*

Hopef. No, not latterly, for then they got faster hold of my Conscience

ence. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you do then?*

Hopef. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

Chr. *And did you indeavour to mend?*

Hopef. Yes, and fled from, not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading, weeping for Sin, speaking Truth to my Neighbours, &c. These things I did, with many others, too much here to relate.

Chr. *And did you think your self well then?*

Hopef. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformations.

Chr. *How came that about, since you was now Reformed?*

Hopef. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags. By the works of the Law*

Isa 64.6. Gala 2.16.

Law no man shall be justified. When you have done all things, say, We are unprofitable: with many more the like. From whence I began to reason with my self thus: If *all* my righteousnesses are filthy rags, if by the deeds of the Law, *no* man can be justified; And if, when we have done *all*, we are yet unprofitable: Then 'tis but a folly to think of Heaven by the Law. I further thought thus: If a man runs an 100*l.* into the Shop-keepers debt, and after that shall pay for all that he shall fetch, yet his old debt stands still in the Book uncrossed; for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt. Luk. 17. 10

Chr. *Well, and how did you apply this to your self?*

Hopef. Why, I thought thus with my self; I have by my sins run a great way into Gods Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought my self in danger of by my former transgressions?

Chr.

Chr. *A very good application: but pray go on.*

Hope Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

Chr. *And what did you do then?*

Hopef. Do! I could not tell what to do, till I brake my mind to *Faithful*; for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the World could save me.

Chr. *And did you think he spake true?*

Hopef. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see my own infirmity, and

the

the ſin that cleaves to my beſt performance, I have been forceed to be of his opinion.

Chr. *But did you think, when at firſt he ſuggeſted it to you, that there was ſuch a man to be found, of whom it might juſtly be ſaid, That he never committed ſin?*

Hopef. I muſt confeſs the words at firſt ſounded ſtrangely, but after a little more talk and company with him, I had full conviction about it.

Chr. *And did you ask him what man this was, and how you muſt be juſtified by him?*

Hopef. Yes, and he told me it was the Lord Jeſus, that dwelleth on the right hand of the moſt High: And thus, ſaid he, you muſt be juſtified by him, even by truſting to what he hath done by himſelf in the days of his fleſh, and ſuffered when he did hang on the Tree. I asked him further, How that mans righteouſneſs could be of that efficacy, to juſtifie another before God? And he told me, He was the mighty God, and did what he did, and died the death alſo, not for himſelf, but for us; to whom his doings, and the worthineſs of them

Heb. 10. Rom. 4. Col 1. 1 Pet. 1.

them should be imputed, if I believed on him.

Chr. *And what did you do then?*

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. *And what said* Faithful *to you then?*

Hope. He bid me go to him and see: Then I said, It was presumption:
Mat. 11. 28 but he said, No: for I was invited to come. Then he gave me a Book of *Jesus* his inditing, to incourage me the more freely to come: And he said concerning that Book, That every jot and tittle thereof stood firmer
Mat. 24. 35 then Heaven and earth. Then I asked him, What I must do when I came?
Ps. 95. 6. and he told me, I must intreat upon
Dan. 6. 10 my knees with all my heart and soul,
Jer. 29. 12, 13. the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he said, Go, and thou shalt find him
Ex. 25. 22. upon a mercy-seat, where he sits all
Lev. 16. the year long, to give pardon and
Nu. 7. 89. forgiveness to them that come. I
Heb 4. 6. told him that I knew not what to say when I came: and he bid me say to this effect, *God be merciful to me a sinner;*

sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord take therefore this opportunity, and magnifie thy grace in the Salvation of my soul, through thy Son Jesus Christ, Amen.

Chr. *And did you do as you were bidden?*

Hopef. Yes, over, and over, and over.

Chr. *And did the Father reveal his Son to you?*

Hopef. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

Chr. *What did you do then?*

Hopef. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off praying?*

Hopef. Yes, an hundred times, twice told.

Chr.

Chr. *And what was the reason you did not?*

Hopef. I believed that that was true which had been told me, *viz.* That without the righteousness of this Christ, all the World could not save me: And therefore thought I with my self, If I leave off, I die; and I can but die at the Throne of Grace. And withall, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued Praying until the Father shewed me his Son.

Habb. 2. 3.

Chr. *And how was he revealed unto you?*

Hopef. I did *not* see him with my bodily eyes, but with the eyes of mine understanding; and thus it was: One day I was very sad, I think sadder then at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins: And as I was then looking for nothing but *Hell*, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Eph. 2. 18, 19.

Act. 16. 30 31.

But

But I replyed, Lord, I am a great, a very great sinner; and he answered, *My grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying, *He that cometh to me shall never hunger, and he that believeth in me shall never thirst.* That believing and coming was all one, and that he that came, that is, run out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification. He loved us, and washed us from our sins in his own blood; He is Mediator between God and us. He ever liveth to make intercession for us.*

2 Cor. 12. 9

Joh. 6. 35.

Joh. 6. 37

1 Ti. 1. 15 Rom. 10. 4. chap. 4. Heb 7. 24, 25.

From all which I gathered, that I muſt look for righteouſneſs in his perſon, and for ſatisfaction for my ſins by his blood; that what he did in obedience to his Fathers Law, and in ſubmitting to the penalty thereof, was not for himſelf, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the Name, People, and Ways of Jeſus Chriſt.

Chr. *This was a Revelation of Chriſt to your ſoul indeed: But tell me particularly what effect this had upon your ſpirit.*

Hopef. It made me ſee that all the World, notwithſtanding all the righteouſneſs thereof, is in a ſtate of condemnation. It made me ſee that God the Father, though he be juſt, can juſtly juſtifie the coming ſinner: It made me greatly aſhamed of the vileneſs of my former life, and confounded me with the ſence of mine own Ignorance; for there never came thought into mine heart before now, that ſhewed me ſo the beauty of Jeſus Chriſt. It made me love a holy life, and long to do ſomething for

for the Honour and Glory of the name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I then saw in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. *Look*, said he to *Christian*, *how far yonder Youngster loitereth behind.*

Chr. Ay, Ay, I see him, he careth not for our Company.

Hopef. *But I trow, it would not have hurt him, had he kept pace with us hitherto.*

Chr. That's true, but I warrant you he thinketh otherwise.

Hope. *That I think he doth, but however let us tarry for him.* So they did. *Young Ignorance comes up again.*

Then *Christian* said to him, *Come away man, why do you stay so behind?*

Ign. I take my pleasure in walking alone, even more a great deal than in Company, unless I like it the better. *Their talk.*

Then said *Christian* to *Hopeful* (but softly) *Did I not think you, how it would be*

for our Company: But however, come up, and let us talk away the time in this solitary place. Then directing his Speech to *Ignorance*, he said, *Come, how do you? how stands it between God and your Soul now?*

Ignor. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. *What good motions? pray tell us.*

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ignor. But I think of them, and desire them.

Chr. *So do many that are never like to come there:* The Soul of the Sluggard desires and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of all is an hard matter, yea a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

Ignor. My heart tells me so.

Chr.

Chr. *The wise man saysh, He that trusts his own heart is a fool.* Pr. 28. 29.

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. *But how doſt thou prove that?*

Ignor. It comforts me in the hopes of Heaven.

Chr. *That may be, through its deceitfulneſs, for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agreed together?*

Ignor. My heart tells me ſo.

Chr. *Ask my Fellow if I be a Thief: Thy heart tells thee ſo? Except the word of God beareth witneſs in this matter, other Teſtimony is of no value.*

Ignor. But is it not a good heart that has good thoughts? And is not that a good life that is according to Gods Commandments?

Chr. *Yes. That is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments: But it is one thing indeed to*

have these, and another thing only to think so.

Ignor. Pray what count you good thoughts, and a life according to Gods Commandments?

Chr. *There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.*

Ignor. What be good thoughts respecting our selves?

Chr. *Such as agree with the Word of God.*

Ignor. When does our thoughts of our selves agree with the Word of God?

Chr. *When we pass the same Judgement upon our selves which the Word passes: To explain my self. The Word of God saith of persons in a natural condition,* There is none Righteous, there is none that doth good. *It saith also,* That every imagination of the heart of man is only evil, and that continually. *And again,* The imagination of mans heart is evil from his Youth. *Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.*

Rom. 3.
Gen. 6. 8.

Ignor.

Ignor. I will never believe that my heart is thus bad.

Chr. *Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on. As the Word passeth a Judgement upon our HEART, so it passeth a Judgement upon our WAYS; and when our thoughts of our HEARTS and WAYS agree with the Judgement which the Word giveth of both, then are they good, because agreeing thereto.*

Ignor. Make out your meaning.

Chr. *Why, the Word of God saith, That mens ways are crooked ways, not good, but perverse: it saith, They are naturally out of the good way, that they know not the way of peace. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgement of the Word of God.* Ps. 125. 5. Pro. 2. 15. Rom. 3.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his

his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better then we know our selves, and can see sin in us; when and where we can see none in our selves; when we think he knows our in-most thoughts, and that our heart with all its depths is always open unto his eyes: Also when we think that all our Righteousness stinks in his Nostrils, and that therefore I cannot abide to see us stand before him in any confidence even of all our best performances.

Ignor. Do you think that I am such a fool, as to think God can see no further then I? or that I would come to God in the best of my performances?

Chr. *Why, how dost thou think in this matter?*

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. *How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, or actual infirmities, but hast such an*

opinion

opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christs personal righteousness to justifie thee before God: How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. *How doest thou believe?*

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law: Or thus, Christ makes my Duties that are Religious, acceptable to his Father by vertue of his Merits; and so shall I be justified.

Chr. *Let me give an answer to this confession of thy faith.*

1. *Thou believest with a* Fantastical *Faith, for this faith is no where described in the Word.*

2. *Thou believest with a* False Faith, *because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.*

3. *This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false.* 4. There-

4. *Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs righteousness: (Which righteousness of his, is not an act of grace, by which he maketh for Justification thy obedience accepted with God, but his personal obedience to the Law, in doing and suffering for us, what that required at our hands.) This righteousness, I say, true faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.*

Ignor. What! would you have us trust to what Christ in his own person has done without us! This conceit would loosen the reines of our lust, and tollerate us to live as we list: For what matter how we live, if we may be Justified by Christs personal righteousness from all, when we believe it?

Chr. Ignorance *is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what Justifying righ-*

righteousness is, and as ignorant how to secure thy Soul through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his Name, his Word, Ways, and People; and not as thou ignorantly imagineſt.

Hop. Ask him if ever he had Chriſt revealed to him from Heaven?

Ignor. *What! you are a man for revelations? I believe that what both you, and all the reſt of you ſay about that matter, is but the fruit of diſtracted brainet.*

Hop. Why man! Chriſt is ſo hid in God from the natural apprehenſions of all fleſh, that he cannot by any man be ſavingly known, unleſs God the Father reveals him to them.

Ignor. *That is your faith, but not mine; yet mine I doubt not, is as good as yours: Though I have not in my head ſo many whimzies as you.*

Chr. Give me leave to put in a word: You ought not ſo ſlightly to ſpeak of this matter: for this I will boldly affirm, (even as my good Companion

Companion hath done) that no man can know Jesus Christ but by the Revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Mat. 11. 18
1 Co. 12. 3.
Eph. 1. 18, 19.

Igno. *You go so fast, I cannot keep pace with you; do you go on before, I must stay a while behind.*

The talk broke up.

Well Ignorance, *wilt thou yet foolish be,*
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so:
Remember man in time, stoop, do not fear,
Good Counsel taken well, saves; therefore hear:
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'le warrant thee.

Chr.

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on a pace before, and *Ignorance* he came hobling after. Then said *Christian* to his companion, *It pities me much for this poor man, it will certainly go ill with him at last.*

Hope. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too) and if there be so many in our parts, how many think you, must there be in the place where he was born?

Chr *Indeed the Word saith*, He hath blinded their eyes, lest they should see, &c. *But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?*

Hopef. Nay, do you answer that question your self, for you are the elder man.

Chr. *Then I say sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and*

there-

therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

The good use of fear

Hopef. I do believe as you say, that fear tends much to Mens good, and to make them right, at their beginning to go on Pilgrimage.

Job 28. 29. Ps. 111. 10. Pro. 17 ch. 9. 10.

Chr. *Without all doubt it doth, if it be right: for so says the word,* The fear of the Lord is the beginning of Wisdom.

Hopef. How will you describe right fear?

Right fear.

Chr. *True, or right fear, is discovered by three things.*

1. By its rise; It is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hopef. Well said, I believe you have said the truth. Are we now almost

almost got past the Inchanted ground?

Chr. *Why, are you weary of this discourse?*

Hopef. No verily, but that I would know where we are.

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

Hopef. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that these fears tend to take away from them their pitiful old self-holiness,

ness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. Well, we will leave at this time our Neighbour Ignorance *by himself, and fall upon another profitable question.*

Hopef. With all my heart, but you shall still begin.

Talk about one Temporary.

Where he dwelt.

Chr. Well then, Did you not know about ten years ago, one Temporary *in your parts, who was a forward man in Religion then?*

Hope. Know him? Yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back*.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the Wages that was due thereto.

Hope. I am of your mind, for (my House not being above three miles from him) he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but

but one may see it is not every one that cries, *Lord, Lord.*

Chr. He told me once, That he was resolved to go on Pilgrimage as we do now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are in my judgement four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be Religious, ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over, and so his

Stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* This I say being hot for Heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die; and they return to their course again.

2 Pet. 2: 22.

Pro. 19. 25

Ally. Another reason is, They have slavish fears that do over-master them. I speak now of the fears that they have of men: *For the fear of man bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terrour is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of loosing all, or at least, of bringing themselves into unavoidable and un-necessary troubles: and so

ſo they fall in with the world again.

3*ly*. The ſhame that attends Religion, lies alſo as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have loſt their ſenſe of Hell and wrath to come, they return again to their former courſe.

4*ly*. Guilt, and to meditate terrour, are grievous to them, they like not to ſee their miſery before they come into it. Though perhaps the ſight of it firſt, if they loved that ſight, might make them flie whither the righteous flie and are ſafe; but becauſe they do, as I hinted before, even ſhun the thoughts of guilt and terrour, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuſe ſuch ways as will harden them more and more.

Chr. *You are pretty near the buſineſs, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellon that ſtandeth before the Judge, he quakes and trembles, and ſeems to re-*

pent most heartily; but the bottom of all is, the fear of the Halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. *So I will willingly.*

How the Apostate goes back.

1. They draw off their thoughts all that they may, from the remembrance of God, Death, and Judgement to come.

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the Godly, and that devilishly; that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs. 6. Then

6. Then they begin to adhere to, and associate themselves with carnal loose and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8 After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanched again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted Ground, and entering in the Countrey of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Countrey the Sun shineth night and day; wherefore

Isa. 62. 4. Cant. 2. 10, 11, 12.

this was beyond the Valley of the *Shadow of death*, and also out of the reach of Giant *Despair*; neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the Borders of Heaven. In this Land also the contract between the Bride and the Bridgroom was renewed: Yea here, *as the Bridegroom rejoyceth over the Bride, so did their God rejoyce over them.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought in all their Pilgrimage. Here they heard voices from out of the City, loud voices; saying, *Say ye to the daughter of* Zion, *Behold thy Salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Countrey called them, *The holy People, The redeemed of the Lord, Sought out*, &c.

Angels

Isa. 62. 5.

ver. 8.

ver. 11.

ver. 12.

Now as they walked in this Land, they had more rejoycing then in parts more remote from the King-

dom

dom to which they were bound, and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardener stood in the way; to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered, They are the Kings, and are planted here for his own delights, and also for the solace of Pilgrims. So the Gardiner had them into the Vineyards,

Deut. 23. 24.

and bid them refresh themselves with the Dainties; he also shewed them *where* the Kings walks, and the *Arbors* where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, then ever they did in all their Journey; and being in a muse there about, the Gardiner said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extreamly glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

Revel. 21. 18.

2 Cor. 3. 18.

These men asked the Pilgrims whence

whence they came? and they told them; they also asked them, Where they had lodg'd, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own faith. So I saw in my Dream that they went on together till they came within sight of the Gate.

Now I further saw that between them and the Gate was a River, but there was no Bridge to go over, the River was very deep; at the sight therefore of this River, the Pilgrims were much stounded, but the men that were with them said, You must go through, or you cannot come at the Gate. *Death.*

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two, *Death is not natural to nature though in it we pass out of this world into glory.*

two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, untill the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to dispond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men, if the Waters were all of a depth. They said, No; yet they could not help them in that Case, for said they: *You shall find it deeper or shallower, as you believe in the King of the place.*

1 Cor. 15. 51, 52.

Argils help us not comfortably through death.

They then addressed themselves to the Water; and entring, *Christian* began to sink, and crying out to his good Friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my head, all his Waves go over me, *Selah.*

Then said the other, Be of good chear, my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell

Christians conflict at the hour of death.

fell upon *Chriſtian*, ſo that he could not ſee before him; alſo here he in great meaſure loſt his ſenſes, ſo that he could neither remember nor orderly talk of any of thoſe ſweet refreſhments that he had met with in the way of his Pilgrimage. But all the words that he ſpake, ſtill tended to diſcover that he had horror of mind, and hearty fears that he ſhould die in that River, and never obtain entrance in at the Gate: here alſo, as they that ſtood by, perceived, he was much in the troubleſome thoughts of the ſins that he had committed, both ſince and before he began to be a Pilgrim. 'Twas alſo obſerved, that he was troubled with apparitions of Hogoblins and Evil Spirits. For ever and anon he would intimate ſo much by words. *Hopeful* therefore here had much adoe to keep his Brothers head above water, yea ſometimes he would be quite gone down, and then ere a while he would riſe up again half dead. *Hopeful* alſo would endeavour to comfort him, ſaying, Brother, I ſee the Gate, and men ſtanding by it to receive us.

But

But *Christian* would answer: 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you; and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where its said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Psal. 73. 4, 5.

Then I saw in my Dream, that *Christian* was as in a muse a while; To whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole*: And with that, *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through*

Christian delivered from his fears in death.

Isa. 40. 2.

through the Rivers, they shall not overflow thee. Then they both took courage, and the enemy was after that as still as a stone, untill they were gone over. *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the River, thy saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be Heirs of Salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill *with ease*, because they had these two men to lead them up by the Arms; also they had left their *Mortal* Garments behind them in the River; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher then the Clouds.

The Angels do wait for them so soon as they are passed out of this world.

They have put off mortality.

They

They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk they had with the shining Ones, was about the Glory of the place, who told them, that the beauty, and glory of it was inexpressible.

Heb. 12. 22, 23, 24. Rev. 21. 27. Rev 3 4. There, said they, is the Mount *Sion*, the Heavenly *Jerusalem*, the innumerable Company of Angels, and the Spirits of just men made perfect: You are going now, said they, to the Paradice of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: And when you come there you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity. There you

Rev. 21. 1. shall not see again, such things as you saw when you were in the lower Region upon the Earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away*.

Isa. 57. 1, 2 You are going now to *Abraham*, to *Isaac*, and *Jacob*, and to the Pro-

phets

Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One, for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy receive, even every one that follows into the Holy Place after you.

Isa. 65. 14.

Gal. 6. 7.

Joh. 3. 2.

There

There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the Wind, you shall come with him; and when he shall sit upon the Throne of Judgement, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgement, because they were his and your Enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1 Thess. 4. 13, 14, 15, 16. Jude 14. Da. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones, These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their

their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb:* and then they came up to the Gate. Revel. 19.

Now when they were come up to the Gate, there was written over it, in Letters of Gold, *Blessed are they that do his commandments, that they may have right to the Tree of life; and may enter in through the Gates into the City.* Re. 22. 14.

Then I saw in my Dream, that the shining men bid them call at the Gate, the which when they did, some from above looked over the Gate; to wit, *Enoch*, *Moses*, and *Elijah*, &c. to whom it was said, These Pilgrims, are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; Those therefore were carried into the King, who when he had read them, said, Where are the men? to whom it was answered, They are standing without the Gate; the King then

Isa. 26. 2. commanded to open the Gate; *That the righteous Nation*, said he, *that keepeth Truth may enter in.*

Now I saw in my Dream, that these two men went in at the Gate; and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; The Harp to praise withall, and the Crowns in token of honour; Then I heard in my Dream that all the Bells in the City Rang for joy: and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Rev. 5. 13, 14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withall.

There were also of them that had wings,

wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I turned my head to look back, and I saw *Ignorance* come up to the River side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one *Vain-hope* a Ferry-man, that with his Boat helped him over: so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least incouragement. When he was come up to the Gate, he looked up to the writing that was above; and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that lookt over the top of the Gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has

taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him; but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

FINIS.

The Conclusion.

NOw Reader, I have told my Dream to thee;
See if thou canst Interpret it to me;
Or to thy self, or Neighbour: but take heed
Of mis-interpreting: see that, instead
Of doing good, will but thy self abuse:
By mis-interpreting evil values.
Take heed also, that thou be not extream,
In playing with the out-side of my Dream;
Nor let my figure, or similitude,
Put thee into a laughter or a feu[illegible]
Leave this for Boys *and* Fools [illegible] *for thee,*
Do thou the substance of my matter see.
Put by the Curtains, look within my Vail;
Turn up my Metaphors and do not fail:
There, if thou seekest them, such things to find,
As will be helpfull to an honest mind.
What of my dross *thou findest there, be bold*
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream again.

THE END.